

*“One day the sewage
of the cities will cease
to be poured into the
rivers, and will be
returned to the land,
to grow fine food for
the people.... One day
the soul of man, shut
in upon itself during
the long centuries of
economic struggle, will
arise in the light of
the sun of truth”*



THE VISION OF HENRY WILLIAMSON

See page 18

WHAT WE THINK

Devolution: the real name of the game

The Scottish and Welsh votes in favour of devolution were probably inevitable — the ‘Yes’ lobbies really couldn’t lose with all the dice loaded in their favour — the only surprise was that the vote in Wales was so close.

Devolution supporters had about ten times the money available for their campaign than was at the disposal of their opponents. The overwhelming majority of the press in Scotland (very little of it Scottish-owned) was on the devolutionists’ side. The Prime Minister, still in the stage of his honeymoon with the electorate, put all the weight of his new Government behind the scheme. Not least, the ‘No’ campaigns were doomed from the beginning by having the Tories, including Lady Thatcher, as their chief advocates.

Labour and the Liberal Democrats called for ‘Yes’ votes on the grounds that devolution of power to Scottish and Welsh assemblies would strengthen the Union. The Scottish and Welsh Nationalists did so on precisely the opposite grounds: that those assemblies would hasten its dissolution.

We believe that the latter were correct.

A telling insight as to the real powers behind the devolution project was provided by Christopher Booker in the *Sunday Telegraph* of September 14th, when he said of the ‘Yes’ victory in Scotland:-

“There was even more rejoicing in Brussels than in Glasgow over Scotland’s devolution vote. As enthusiasts for Scottish independence openly acknowledged, this all accorded with the master plan to break up Europe into regions, relating directly to Brussels, as a way of marginalising national governments.”

The Eurocrats, Booker said, know that the breaking up of the great nation-states of Europe into smaller units called ‘regions’ will make them less viable and more dependent on a centralised European bureaucracy. Of the regions, he continued:-

“The intention is that these will build up their own direct relationship with Brussels, fuelled by lavish handouts given direct to each region... In due course these will also be given elected ‘assemblies’, and the break-up of the United Kingdom will be almost complete.”

The reference to handouts is most pertinent. As with the Republic of Ireland, ‘Europe’ will most certainly flood an ‘independent’ Scotland and Wales with money so as to create the illusion that they are much more prosperous outside the UK.

President Franklin D. Roosevelt once said of major political events that they never happened by accident but were always “planned that way.” This was never more true than of the campaign, waged relentlessly over the past half-century, to smash up, first the British Empire, then Britain itself. Would Tony Blair have been aware of such an intention

when he called for a ‘Yes’ vote for devolution? If not, he is a fool. If so, he is something much worse.

Might we make the prediction that the next phase in this scheme will be to exploit the inevitable tensions that are going to occur as a result of the establishment of Scottish and Welsh parliaments to encourage English ‘Nationalism’ — not, we might add, an English Nationalism directed against the flooding of England with Third Worlders and the destruction of the English culture and heritage but a narrow, parochial English nationalism prompted by petty arguments with our Scottish and Welsh compatriots about financial allocations and voting powers — which in turn will only exacerbate divisions between the British peoples and cause more glee in Brussels.

Such English ‘Nationalism’ will be something which this magazine and the British National Party must and will oppose with all our might.

A gift to our enemies

Just two years ago last month we printed an article headed ‘Doing the enemy’s work’. The article was a scathing denunciation of a bunch of misfits, losers and psychopaths, combined with a few naive political adolescents, known as ‘Combat 18’. Not everybody in the broad church of British Nationalism liked this article at the time, but we felt duty-bound to publish it. Combat 18, in addition to damaging the British National Party by seeking to divide it and undermine the loyalty of its members, was engaged in the promotion of activities which thoroughly discredited the nationalist cause and the BNP by association. This led us to wonder whether in fact certain sinister forces in Britain not unconnected with the political establishment were using Combat 18 for their own purposes.

Happily, the days when C18 was a threat to the BNP are now over. Our exposure, together with other actions taken by or in support of the party, stopped the rot. Backing for this collection of human garbage dropped off. Its better elements saw the light and abandoned it. It later fell apart in a series of internal squabbles and arrests, including two connected with murder charges.

The latest development in this sector is the conviction and jailing of one C18 operative for publishing ‘racially inflammatory’ material. While we deplore in general terms the law dealing with this matter, we have to say that the particular publication for which this man was sent down was so ‘over the top’ in its language as to do positive harm to the legitimate cause of white racial self-preservation. There is nothing more welcome to the multi-racialist lobby than crude literature which sets people against, rather than for, racial patriotism.

In the court proceedings it came out that the defendant, one Mark Atkinson, made death

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threats to the 67-year-old mother of black boxer Frank Bruno. This, if true, is despicable behaviour. Individual black people like Mrs. Bruno are not our enemies and should not be treated as such; our enemies are the politicians and media propagandists, of all races, who are promoting the racial destruction of Britain.

The proper way to oppose that destruction is to fight *in the open* against the people responsible, not send anonymous threats to elderly women who, among many others, are simply pawns in the race-traitors' game.

Dedicating the Dome

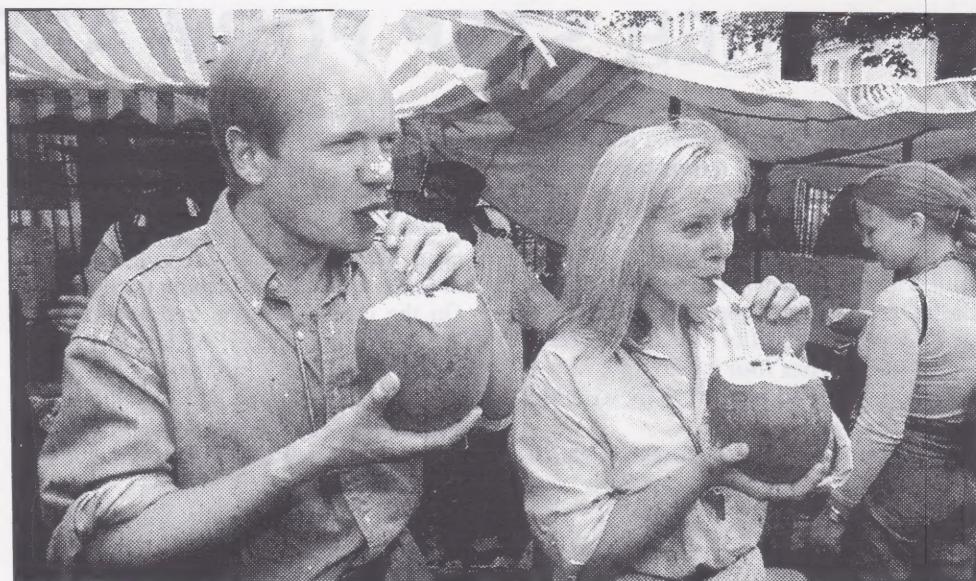
The sponsors of the Millennium Dome, to be erected at Greenwich to mark the coming of the year 2000, apparently had a little difficulty deciding on a 'theme' for their creation. What would the Dome symbolise? To what would it be dedicated?

The first idea was that it should celebrate 2,000 years in the Christian Calendar, but that idea was soon abandoned — most probably because of fears that it might antagonise a great many people now part of Britain's 'multi-faith' population. Eventually, it was decided that the theme of the Dome would simply be that of 'Time'.

We have a better idea. Might not the Dome be made symbolic of Post-War Britain and its governments? All the qualifying ingredients are there. First, the Dome is part of a festival of 'celebration' — prompting the average Briton in the street to ask exactly what there will be about our country in the year 2000 to celebrate. But that will not bother the politicians, who have much over which to be triumphant concerning the realisation of their own pet dreams and ideals. Britain at the outset of the 21st century will be a country moulded very much in accordance with their desires. Why spoil the rejoicing by worrying about what the ordinary people think?

The erection of the Dome is going to be hugely expensive — the latest estimate being £758 million. That will not bother the politicians either. Hospitals may be closing and our armed forces whittled down because of shortage of money, but political leaders should not be denied the pleasure of building monuments to their own glory — as did Stalin, President Ceausescu and 'Emperor' Bokassa. The Caesars in the times of the decline of Ancient Rome also knew something about flashy stunts to distract the masses. Then they called them 'Bread and Circuses'.

When it came to deciding who was going to build the Dome it was found that no British construction company was capable of doing the job. The contract went out to a German firm, but a little while later the Dome sponsors changed their minds: they awarded it to an American one that was Japanese-owned. The Germans, having gone some way in their plans for the project, are now demanding £2.5 million compensation for having been mucked about. If they get that £2.5 million it will of course



William Hague tries in vain to ingratiate himself with the locals at the Notting Hill Carnival. How many more of his increasingly elderly grass-roots stalwarts dropped out as a result of this inept bit of grovelling?

come, not from out of the pockets of the politicians and Dome sponsors, but from Joe Taxpayer.

Thus far, in other words, the Millennium Dome project has been one gigantic cock-up.

Which brings us back to our suggestion made earlier: that the Dome saga is surely symbolic of Britain over the past half-century. *Si monumentum requiris, circumspice*, as the Romans said.

Master Hague proves true to type

When William Hague emerged victorious from the Tory leadership contest some people perhaps believed that this might signal a movement of the party to the right — after the depressingly soggy liberalism of the Major years. But no chance!

At a gathering of the party top brass at Central Office in July, Hague went on record as saying: "I want to see more Black Tory MPs. I want to see more Asian Tory MPs. In fact I want to see more Tory MPs" Hardly a good start!

Then, as if to underline his credentials as a representative of the 'new' Conservatism, Hague turned up in casual dress with his fiancée at the Notting Hill Carnival in late August and posed for photographs with assorted Blacks. While there, he stated that he regarded the carnival as Britain's most important cultural event of the year — more important, apparently, than the Proms and the Edinburgh Festival, which were taking place at about the same time.

He later claimed that this appearance had been entirely spontaneous and unscheduled. Pull the other one, William!

But not all of Britain's Afro-Caribbean community were impressed by this shame-less political stunt. Steve Pope, a West Indian

journalist writing in *The Guardian* a few days afterwards, said:-

"... the Tory image-makers must have decided to seek a suitable occasion for a Tory bid for the cool-and-happening vote. It is a great irritation and insult to the black community that the spin-doctors happened upon the most potent symbol of Caribbean cultural celebration. To be patronised by the leader of a political party which has done nothing to improve the lot of black people in this country is enough to make the average carnival-goer choke on his meat patty."

A letter which appeared subsequently in the *Daily Mail* must have embarrassed Master Hague. It drew attention to the fact that in one TV shot of him at the carnival his left-hand was shown with a strip of bare white skin on the wrist where his watch would normally have been.

The Tory leader obviously did not come to the carnival entirely innocent of the facts of life!

Unlucky for some!

Watchers of the BBC2 programme, 'The Roots of Alex Haley', broadcast on 13th September, were treated to a comprehensive demolition of the deceased author of the mendacious epic about slavery, *Roots*.

The programme exposed not only the blatant plagiarism whereby Haley lifted 80 passages in his much-hyped book from someone else's novel, but also the fact that his much-vaunted 'genealogical research' was also pure fiction. Worst of all, the BBC unearthed incontrovertible proof that the central figure of *Roots*, the slave Kunte Kinte, never existed!

None of this, of course, is news to racial nationalists 'in the know', but it must have come as a revelation to millions of more naive viewers. Historical revisionism comes to the BBC! Whatever next?

ANOTHER STEP FORWARD IN EUROPE

YET another European country has joined the growing list of those where parties of the radical right are mounting a real challenge for political power. The Norwegian legislative election on 16th September saw the country's liberal establishment shaken by the continued rise of the 'extreme-right' Progress Party, which took 17.1 per cent of the vote. This was a massive jump from four years ago, when the party astonished observers by winning 6.3 per cent.

The result this time makes the party, which has been attacked by Norway's media as "our version of Le Pen's *Front National*," the second largest political force in the county. At the same time, the Conservative vote collapsed to just 13.8 per cent.

Of particular concern to Norway's leftist rulers is the fact that this advance took place at a time of economic prosperity, rather than in the sort of hard times which usually fuel the rise of 'extremists'. The campaign centred on the debate over what to do with the country's vast North Sea oil wealth, and the Progress Party fought on a platform of increased pensions and health spending, as well as calling for strict immigration controls. Although the country does not have a major immigration programme, a growing number of people fear that the present influx of 'economic and political refugees' could turn into a flood like the one which has led to serious problems in neighbouring Sweden.

For all the liberal alarm, it is very debatable whether the Progress Party can really be classified as a truly racial nationalist organisation. While its vigorous advocacy of an effective welfare system ("We are the new caretakers of the working class. Labour have deserted the welfare state.") shows that

it is not a collection of Thatcherites playing the race card to grab votes, its leader, 54-year old Carl Hagan is described as a libertarian — a believer in an ultra-individualistic dogma with no basis in the facts of human nature or biology, and no place in the ideology of a genuine nationalist.

On the other hand, he certainly isn't a liberal. A gifted speaker, Mr. Hagan, who has been regarded as a source of amusement on the fringes of politics for 20 years, once suggested sending criminals to the barren Arctic island of Svalbard. As for immigration, senior Progress Party adviser Morten Hoegland was widely quoted on the eve of poll as saying that: "We advocate a fairly restrictive immigration policy. In that sense we are similar to Le Pen."

Voting from the heart

But, in a way, to debate too long over whether Hagan's party is the real McCoy is to miss the point. Whether or not the Progress Party really is a force for the preservation of the white race and the salvation and uplifting of its nation, its opponents — and no doubt most of its voters — *think* that it is. The people of Norway have been told by their controlled media that a Progress vote is a vote for the ideas of Le Pen. The small but vocal extreme left have told them that it is a vote for the ideas of Hitler; but huge numbers of them have gone ahead and voted PP anyway.

The enormous boost to the party's credibility will no doubt carry it further forward over the next couple of years. If that time also sees a world Stock Market crisis and renewed recession, the Progress Party could well be hammering on the gates of power very early in the new millennium. Regardless of its

imperfections, the advent of a government determined to stop this small but racially high-quality nation being overwhelmed and mongrelised out of existence would be a great step on the road to white survival. And, according to the *Independent* of 12th September:-

"However silly it might have seemed only a few months ago, the prospect of Mr. Hagen coming to power is no longer inconceivable."

As with similar advances elsewhere in Europe, this progress can only work in the favour of racial nationalist organisations struggling towards similar breakthroughs in other countries, including Britain. There are, however, a number of significant differences between the situation facing the Progress Party and our own BNP.

The far smaller population of Norway means that it is much easier for political activists to make personal contact with a significant proportion of that population, thereby undermining the impact of media smears. Another factor which may be important is that, since Norway never had an empire in the non-white world, the media have not been able to inculcate a groundless feeling of post-colonial 'guilt' and corresponding sense of obligation towards coloured immigrants.

Having said that, this is a people very similar to our own; a people whose staple diet in film and TV entertainment is the same anti-white Hollywood poison as ours; a people once renowned for easy-going, tolerant liberalism. If they can turn towards a party condemned by the establishment and the world's media as 'extreme right-wing', then so can voters in Britain.

AND THE NEXT STEP FORWARD IN BRITAIN: THE BNP ANNUAL RALLY

As we go to press, the precise date of the British National Party's Annual Rally cannot be given. However, it is anticipated that the rally will be held sometime in November. Watch the November issue for news of this. BNP members will of course be informed by separate bulletin.

A scene
from the
Annual Rally
1993 (right)



THE 'CARLILE TWO' – SPOTLIGHT ON TYRANNY



Alex Carlile

ANY hope that the powers-that-be might have had of prosecuting and persecuting BNP members Nick Griffin and Paul Ballard in a quick and secretive behind-closed-doors trial must be fading rapidly.

Already, Nick has spoken about the case at BNP meetings all over Britain, produced a leaflet explaining the facts of the case to his neighbours, and provided *Spearhead* and *British Nationalist* with articles keeping readers up-to-date with the early stages of the case. Good use is also being made of new ideas, technologies and contacts to tell an ever-increasing number of people how free speech is under attack.

The massive potential of the Internet is being utilised for the first time ever in a political trial in Britain. Within a few days of material about the Carlile Two

being posted on the BNP's own Website, sympathetic telephone calls, letters of support and offers of help began to come in. These were not only from hardcore nationalists in Britain, but also from individual libertarians and non-political students of history, and from racial patriots and revisionists abroad. Even while old-fashioned, 'snail-mail' letters about the case were in the post to the editors of publications in Europe, North America and South Africa, other Internet campaigners were putting details on their own Websites.

First off the mark was the world-famous Zundel-site, with the veteran revisionist following this up by publicising the case in his own *Power* newsletter. Also very quick to offer support was American researcher Michael Hoffman, whose innovative 'Virtual Museums' revisionist site featured in August's *Spearhead*.

As we go to press, the first results of this worldwide wave of publicity are beginning to become apparent, with generous donations and requests for more information coming from all over the United States, and an article appearing in *Rivarol*, the newspaper closely identified with the Front National, on 12th September 1997. In the course of this feature, the paper mentioned to its readers the possibility that the BNP "could obtain the kind of votes achieved by the FN in France or the Freedom Party in Austria if the economic and security situation deteriorates in Great Britain."

In addition, heartening offers of help with researching and presenting the revisionist aspect of the defence have been received, not only from Ernst Zundel and Michael Hoffman, but also from the California-based Institute for Historical Review and several leading European revisionists.

Next on the Carlile Two defence campaign agenda is a 'fax-blitz' and mass mailshot to newspapers and journalists, not just in Britain and Europe, but also in the many Muslim and Asian states which are often pressed by the likes of Labour Foreign Secretary Robin Cook on their human rights record. It is, after all, difficult to see how Blair's regime, which seeks to jail

political dissidents for such heinous offences as using the word 'Holohoax', is in any position to lecture others about the sanctity of free speech.

These are just the opening shots in what already looks set to become an epic battle between the defenders of Britain's traditional white identity and unfettered historical debate on one side, and the 'liberal' state/media tyrants on the other. It is vitally important that the defence's publicity drive and research efforts are not hampered by lack of money.

One way in which readers can help out in this regard is to buy copies of the tape of Nick Griffin's police 'interview'. Party units in particular should organise an extra mini-meeting — perhaps after a session distributing the new anti-paedophile leaflet which Mr. Griffin wrote — at which the tape is played and discussed. It contains a number of very well-put points on the BNP's position on racial matters, and on how to deal with the police, so using it as the basis for an informal discussion group is a very good way to continue the political education of recent recruits.

So take advantage of the excellent production job kindly done by the police on this cassette tape! Please send a minimum donation of £7, payable to the 'Carlile Two Defence Fund' to: Nick Griffin, c/o PO Box 117, Welling, Kent, DA16 3DW.

As Nick told *Spearhead* when talking about the progress made by the campaign so far:-

"There are all sorts of ideas which we're going to use to turn this whole show trial against the enemies of freedom. The pledges of help from expert witnesses, the donations received and the support from abroad have been incredibly heartening already. But to do the job properly is going to take much more.

"We need press releases, regular bulletins and publicity drives. We're going to have to produce placards, leaflets and more tapes. To attract and benefit from media attention, we must have T-shirts printed with suitable slogans and the BNP contact number. We need more space on the Internet. We're going to run up some ferocious 'phone bills liaising with people in Canada, the United States and Europe. We've got to have the airfares to bring expert witnesses to Britain, and we've got to provide them with decent and secure accommodation while they're here. We'll need drivers and vehicles. The murderous assaults launched on Ernst Zundel, Robert Faurisson and a number of German revisionists during similar trials, plus the recent cowardly attack on Mr. and Mrs. Tyndall, show that we must be able to keep security teams 'in the field' 24 hours a day throughout the trial.

"And that's just a sample. There are other initiatives in the pipeline which need to come as a surprise to the opposition, and there are fresh ideas coming in all the time, particularly from Ernst Zundel, who really is a human dynamo. There are going to be as many jobs as we can get volunteers, but I'm sure that we'll get them.

"Most of all, we need money. So, of course, do the normal and vital operations of the BNP, and I don't want anyone to give us money which would normally go to the party. But if a lot of people can each spare a little bit extra, it will give us the 'war chest' we need to make Mr. Carlile and his ugly friends wish they'd never heard of Paul Ballard and Nick Griffin."



WHAT THE DIANA SAGA TELLS US ABOUT MODERN BRITAIN

**JOHN TYNDALL looks back
on last month's big story**

IN the present climate, writing about the life and death of Diana, Princess of Wales, is to tread a public relations minefield. Nevertheless, in view of the way the story has dominated the world's headlines over the past month, the task has to be attempted.

We ought to begin at the beginning. Diana Spencer, despite her aristocratic family connections, was a country girl from Northamptonshire of disarming innocence when the society calendar brought her into contact with Prince Charles, Heir to the Throne. By whatever process, obscure to the general public, she was deemed by certain people in high places to be a suitable match for Charles, whom it was believed should by then be starting to settle down and produce successors. The Prince, by all accounts that we now know, allowed himself to be manoeuvred into this arrangement in a spirit of passive acceptance of duty rather than of great romantic enthusiasm. Very possibly, he was infatuated with Diana, some 13 years his junior, but the evidence seems to be that he never really was in love with her. She on her side was clearly dazzled by the prospect of becoming the future Queen and by the huge glare of publicity focused on her by her engagement and subsequent marriage to Charles. That she then genuinely loved him seems likely, even allowing for the disorientation in the life of a young woman of her age that is bound to occur when she enters a new world in which reality and fantasy tend to become so easily blurred.

In more adult times — say in the 19th century when the young Victoria became betrothed to Albert — public perceptions of the suitability of royal pairings, guided as they were by a responsible media, focused on the

requirements of state. And the two individuals involved would never have been allowed to forget for one second that these were the absolute priorities. In the final decades of our own century, when infantilism reigns, it was inevitable that the Charles/Diana union would assume the proportions of a circus, with a glamour-hungry public persuaded to view every development in an atmosphere more appropriate to Hollywood than to the demands of national politics. There seems much evidence that the couple dwelled in the same fairytale world, though at moments Charles showed signs of being worried by it.

In due course it came home to the Princess that her husband neither loved her nor felt the slightest obligation to be faithful to her. To any young woman this would be a traumatic experience; to one living a perpetual goldfish life, with the media gossip business recording for the millions every marital snag and upset, it must have been horrific.

Misery

The best friends of Diana would never have claimed that she was a deep thinker, a person with the intellectual and cultural resources that might have allowed her avenues of escape and solace from her marital breakdown. At times when personal misery becomes a companion, some of us can anaesthetise the pain by immersion in great literature or music or by some transcendent philosophical reflection which dwells upon higher things. In the case of Diana such an anaesthetic seems to have been sought by the simple practice of 'good works'. This is not meant in any sneering sense. Unhappiness can bring out in us many of the nobler instincts, expressed in the desire

to serve others. Probably there was also, as is not unnatural in a woman scorned, a sense of "I'll show them!" Diana needed to prove to her husband and to her doting public that there was life without him. A succession of public appearances connected with support of fashionable causes, together with a series of flirtations with high-profile young men, seemed to meet this need perfectly.

Diana's reactions to Charles' infidelity might have been those of millions of young women in similar situations, accentuated as they were in her case by the fact that she had arguably become the most famous woman in the world.

Symbol

It is at this point that Diana became a symbol of her time. A hundred or so years previously, her and her husband's various liaisons would have been discreetly hushed up by a media to which spectacular 'scoops' were not the be-all and end-all of existence. The modern view will dismiss this as hypocrisy, but hypocrisy was commonly recognised in those days as a sometimes necessary price to pay for the maintenance of public stability and the social fabric. National figures may not always have been what they seemed to be to the people, but an overriding public interest dictated that their image be protected. Are we really any better off today when all is allowed to 'hang out'? That is a big question, but there are bigger ones.

In different times the urge of an unhappy person to seek fulfilment in 'good works' would undoubtedly have been channeled in different directions — depending on what was fashionable and, in the context of the age,

'politically correct'. Florence Nightingale, for instance, may not provide an exact parallel to Princess Diana in the sense that she never had a husband to lose, nor possibly even felt the lack of one. In her, nevertheless, was a tremendous urge to do something useful for society and her fellow human beings. This found fulfilment in her revolutionary reforms in the treatment of the wounded in the Crimean War. The reforms set new rules and standards that have prevailed ever since, thus establishing a tradition that is in every way patriotic and healthy: that men who bleed for their country on the battlefield — often comprising the finest of our race — should receive the medical services that are their right.

Princess Diana's impassioned social conscience, by contrast, found expression in one of the causes championed by the great and the good of a very dissimilar age: the care of sexual perverts with AIDS — the highlight of which was a TV shot of her holding hands with one such patient which forever after was utilised by the 'Gay' lobby and its supporters as symbolising the conquest of 'bigotry' and 'prejudice'. *O tempora! O mores!*

Exploitation of innocence

I do not for one moment suppose that Diana meant any harm by posing for such a picture. She remained largely what she had been from the beginning: an innocent country girl who did not really understand the wicked ways of the world and was simply anxious to please. The scene was a commentary, not on Diana herself, but on the trend-setters, fashion-makers and ideological architects of the epoch into which she was fated to be born.

For by this time the mass media had cottoned onto the usefulness of such a figure to their nefarious designs. The more the fame and charisma of the Princess increased, the more the way was open for unscrupulous manipulators to exploit her as a role model and champion of the 'ideals' they were most anxious to popularise. Princess Diana, probably without her having the slightest inkling of the fact, was turned into an 'industry', which while making a lot of money for some of the shadiest people could also be used to promote the causes most dearly beloved of the liberals and one-worlders who today dominate British life. On Monday she would be seen visiting a hospital ward housing HIV-positive cases. On Tuesday she would be photographed in an 'underprivileged' inner-city area cuddling up to young Blacks. On Wednesday she would be appealing to all us of to help the hungry of the Third World. And so on.

The manipulators knew exactly what they were doing, even if Diana did not. Having found her, in the first place, such an object of public sympathy, and then having invested her with an aura of such public glamour, they had created a crusader who could speak for their causes far more persuasively than any mere politician or newspaper hack.

Imagine the joy of these manipulators when Diana went one stage further in pursuit of the approved PC agenda by linking herself romantically with a playboy Arab. Here was the media-created idol of millions — an idol worshipped to a degree far beyond the dreams of any movie star — setting an example to the young in the practice of race-mixing — one of the great imperatives of the Brave New World of our times. Could anything be more guaranteed to earn the Princess a place in the liberal pantheon?

The kindest thing that could be said of the Princess in respect this her last liaison is that, moving in a social milieu in which white British male company consisted mainly of the chinless and limp-wristed, she was short of worthy alternatives.

Death and canonisation

There was almost something of the hammer-stroke of destiny in the demise of Diana and Dodi Fayed in a road accident in Paris in the early morning of August 31st. As with Jimi Hendrix, Freddie Mercury and John Lennon, such a media-sponsored cult figure tends to be more valuable to the propagandists in death than in life. And so it has been proved by Diana's funeral and universal requiem.

None of this should hide the fact that what happened to Diana was a tragedy. But it was much more a personal and family tragedy than anything else. Born into an age of debased values, and being a person disposed like most of her fellow human beings to merge into her environment rather than challenge it, Diana should not be judged too harshly. Fate dealt her a rotten hand in a number of ways.

Special sympathy should be reserved for her two sons, who had their mother taken away from them at a very vulnerable age, in the glare of the world's spotlight, and of course for her family, which suffered likewise.

But none of this should inhibit a damning verdict on the national reaction to Diana's death, which was one of mass hysteria without known parallel in British history — an hysteria none the more excusable for the fact that it was politically and media-engendered from the very beginning.

In a healthy nation that has its values in proper kilter, there is a fine balance between masculine and feminine virtues and instincts. The latter should be much in evidence in the rearing of the very young, in care of the sick and in the numerous other social duties calling for kindness and sensitivity. None of this, however, should dilute the truth that in great public affairs the behaviour of a nation should first and foremost be manly. That is why in successful states across history males have predominated among the leadership and shaped higher policy. That is why wars — with due acknowledgement to Boadicea — are customarily fought by men. In Britain's

empire-building days, when the nation was in the full flush of expansionist vigour, the 'stiff upper-lip' became a national hallmark, sometimes caricatured but much more often admired and envied by others.

New Labour's 'New Britain'

The Britain to which our rulers of the past half-century have reduced us has largely lost its masculine instincts. This can be seen in its reactions to the major issues of the period, both domestic and international. Even our leaders today look and act like women — this being said in no disrespect to the half of our population born to that gender but only as a devastating indictment of the modern British male, and even more so of the modern British political spirit and culture.

Andrew Alexander, writing in the *Daily Mail* of September 12th, put it well:

"During the past 10 days I have felt ashamed to be British, indeed embarrassed to be a member of the human race, given the global character of the Diana phenomenon. The hysteria, vulgarity, sheer malice and cynical opportunism have been breathtaking..."

"The past ten days leave me worried about the changing nature of the country. Could it cope with something seriously demanding, like a war, without an emotional collapse?"

Anne Applebaum, an American columnist in the *Sunday Telegraph*, declared in that paper on September 7th:-

"... discussing your emotions in public isn't British. At least, I thought it wasn't British, until last week."

"It may well be that the extraordinary mass display of public emotion over the death of the Princess of Wales is an aberration. Or — and this is more likely — it may be that American therapy culture has finally implanted itself over here, that the great era of British reserve is finally coming to pass..."

"As an American I shall miss British reserve when it finally disappears from these islands: it imparted a distinction and dignity to British popular culture..."

As if underlining the fact that women, as much as men, are repelled when masculine virtues depart from public affairs, Minette Marrin, writing in the same issue of the same paper, echoed much of the theme of this article, saying of the mourning:-

"To me the most startling and disturbing thing about the death of Diana, Princess of Wales, has been the public response to it. I cannot share this response. It fills me with disquiet."

"I watched television with amazement and distaste, and sometimes with anger. At moments I have felt like an alien in my own country. I suspect there are many people who feel the same. Yet somehow, and this is even more disturbing, it is not permissible to say so."

"When I say the public response to Diana's death, I don't mean simply the spontaneous

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sadness that almost everyone must feel in one way or another. I mean the public response as it has been distorted and exaggerated and imposed upon us by the media, and by all those who have tried to use Diana's image for their own ends. From the very first moments we have been crudely manipulated. Immediately after Diana's death, public figures began to appear on television in a nauseating beauty parade of self-regarding tributes, each using the occasion as a free public relations opportunity.

"The outright winner was, of course, Tony Blair. With broken voice and trembling lips, his performance was so hammy that it was almost funny; but what is not funny is that this overblown emotional display did him an enormous amount of good politically..."

Miss Marrin went further when she spoke of what was supposed to be popular grief. We have heard, she said...

"... much too much about 'the People'. Commentators solemnly discuss what 'the People' feel. I cannot imagine what this is based on — a few vox pops, possibly, chosen by other media people, and what the taxi driver said. And then anyone who doesn't feel as 'the People' are supposed to feel is 'out of touch', and therefore wrong, not to mention lost in the political and commercial wilderness..."

This begs the question of whether the popular reaction to Diana's death was indeed a natural British reaction at all or merely one portrayed by the political and chattering classes to fit their own preconceptions of the way Britain ought to behave in the new times which they have done so much to create.

Pansy

In the musical tributes sang at Diana's funeral a number of singers took part, but it was no surprise that the dominant media focus was upon a ditty by one of the world's most celebrated pansy-boys. Appropriately enough, this 'pop' song was reported a few days afterwards to be a huge sell-out in the record stores, with fans of all ages queueing hours to get their copies. We are informed that the royalties accruing to Elton John himself will all go to charities (which charities there are no prizes for guessing!) but there can be no doubt that enormous profits will be made by retailers of the CD everywhere.

If there is one hopeful sign to be found in this orgy of excessive hype surrounding Diana in life and in death, it is the growing reaction of repugnance from both ordinary Britons and from at least some journalists, like the ones I have quoted. A letter in the *Sunday Telegraph* on September 14th from a John Rushall of Leeds expressed the mood perfectly:-

"Minette Marrin's column was like a breath of fresh air, after the tedium of watching a modern democratic nation surrender its news media, not to mention its head of state, to the banal, the camp,

the sycophantic and the watchers of soap operas."

I suspect that there are an awful lot of people out there like Mr. Rushall, feeling in their bones the instincts of their sturdy ancestors, who were able to cope with triumph and tragedy without losing their balance, and able to distinguish between the true heartbeat of their nation and the artificially pumped-up shrieking and wailing of exhibitionists, scribblers, grief-traders, political showmen and self-proclaimed 'people's tribunes' who

might, at moments of national breakdown, misappropriate the organs of 'public opinion' and whip up false frenzy.

Diana, Princess of Wales, may not have lived and died in vain if her story tells us something about where we have been going as a nation, and awakens in us the realisation that we live on the edge of an abyss, in the grip of unspeakably malign forces leading us to madness and self-destruction. We can only hope that, in time, that will become her epitaph.

STOP PRESS

Tyndall and wife attacked

JOHN TYNDALL, British National Party leader, was subjected to a vicious and cowardly attack by a 40-strong red mob as he made his way to a planned BNP meeting in East London on September 20th. With him was his wife, Valerie, who was not spared the venom of the mob as she went down under the pressure of several hefty thugs and was kicked when on the ground several times about the head and body.

The attack took place at the junction of West Ham Lane and Stratford Broadway. The two had parked their car a short distance away and were walking towards the Swan Public House, the intended venue of the meeting. On most such occasions it is customary for Mr. Tyndall to be accompanied by a bodyguard but this time, due to a fault in communication, this precaution was not taken. The mob had assembled outside the pub and immediately the couple came into view they were rushed, with the reds chanting anti-BNP slogans and general obscenities. While some put their fists and their boots into Mrs. Tyndall, the remainder piled into her husband, delivering to him many kicks and punches about the face, head and body. The two might have been much more seriously injured but for the fact that the attack took place in a busy public thoroughfare on a Saturday afternoon. As shoppers began to gather and look incredulously on, the mobsters withdrew a short distance away, presumably not wishing to be observed and subsequently identified by witnesses. Thereafter they contented themselves with mere verbal abuse. One onlooker in the meantime had phoned the police, who soon arrived.

Mr. Tyndall refused to be taken to hospital, still hoping at that stage to make the speech for which he had been

scheduled. It was later found that the pub landlord, after observing the attack, had cancelled the party's booking of its meeting room.

Mr. & Mrs. Tyndall later found that their injuries were not serious and they are now well on the way to recovery, but this is certainly not for want of the mob's efforts.

Some arrests of the mobsters were made, and it is hoped that more may be identified by means of crime-prevention video cameras that were installed nearby, as has now become customary in many busy high street areas.

Mr. Tyndall, interviewed afterwards, said of the kicking of his wife: "To call these people animals is an insult to animals."

Investigations have revealed that the mobsters consisted of members of the Anti-Nazi League and the local government workers' union Unison, together with collaborators with the 'anti-fascist' magazine *Searchlight*.

Before readers deluge the party with letters protesting that this incident was the result of a security lapse, let them be assured that we are well aware of this and that an official enquiry into what went wrong is now underway.



BLOODY BUT UNBOWED
Mr. and Mrs. Tyndall pictured shortly after the attack.

"THEN WHAT DO WE DO?"

In the first part of this article, published last month, the author explained the pressing need for discussion among nationalists as to the forms of economic organisation which should be favoured by a future nationalist government. He argued that such proposals must be worked out well in advance, not only because this will enable us to offer a coherent and attractive alternative to the disaster created by the Old Parties' subservience to capitalist dogma and to free trade, but because a nationalist government must be able to act decisively from Day One, when it will be too late to start asking "now what do we do?" He urges us not to waste the time we have available at present, and looks forward to reasoned and constructive criticism of the views expressed here, which — as with other signed articles in Spearhead — reflect the opinions of the author, rather than those of the editor, or the policies of the BNP.

THE bottom of the economic pyramid will be governed by the free market, with small firms being owned by entrepreneurs and larger firms being owned by worker co-operatives. The government will own those industries that tend toward monopoly or which are critical to the fate of the nation — utilities and energy, mass transportation, telephone, post office, weapons, and most importantly, banking and finance.

There will be a progressive income tax and estate tax to help share the wealth and to limit the concentration of wealth to keep the political system free of its influence. A negative income tax, which provides direct reimbursement to all those who fall below a generous minimally acceptable income, will ensure that all live well. The negative income tax will be tied to a full employment programme to ensure that those few who are unwilling to work will not receive support from the government. As the aged and all who are willing to work will be sustained in a middle-class standard of living there will be no need for extensive social security and national health care programmes, with their attendant huge bureaucracies.

Rewards for contributions

There is more than enough wealth for the negative income tax. At present the Gross National Product in the US, for example, is \$7.5 trillion per annum, representing \$30,000 per year per individual or \$120,000 per year for the typical family of four were it shared equally; That, of course, should not be our intention, since greater effort and a greater contribution to the commonweal deserves greater reward.

But there is a huge difference between giving proper incentives and just reward for talent and the present situation, where the top 1 per cent control 40 per cent of the wealth, and the top 10 per cent control 63 per cent of

the wealth, while 15 per cent of the populace live below the poverty line (about \$16,000 a year for a family of four) and fully one out of every five children have to deal with hunger, and all the disease that malnourishment causes, on a regular basis.

The government will become the investment banker, or venture capitalist, of small business. Private venture capitalist enterprise will also be allowed to exist and would provide an alternative source of capital to those who do not qualify for government investment, for example to those whose ventures are considered too risky.

The government will invest money with entrepreneurs in return for a percentage of the profit generated by the firm over a long term — say 25 per cent of the profit made over the first 25 years. This long-term partnership would cause government to provide the company not only with sufficient capital and follow-on loans, but to provide the advice and technical support that it needs to establish a niche in the market. It also allows the government access to the workplace and books of the firm to prevent the sort of fraud and corruption that now is endemic in business, small and large.

If the venture succeeds, the government not only reaps its percentage return but also receives income tax from the employment generated and avoids payment of the negative income tax to those no longer unemployed. If the venture fails, the government loses its capital investment and any follow-on loans, loses potential income tax and must pay negative income tax to the unemployed; these are strong incentives to help small businesses through the tough times that they initially face in the first 3-5 years, and onto the list of successful enterprises.

The small business administrators in the government who are good at this will be promoted and rewarded while those who are

not will be shifted to other less stressful and lucrative areas of government employment. The officers of the small business administration will be a combination of retired entrepreneurs and of graduates of the government's Academy of Economics, who have gained business experience in government-run business. This simple programme will release, direct and make productive the enormous creativity and energy that lies dormant in capitalist society, as capitalism is geared to the destruction of small business and the subsidy of large business. The programme will return profit to the government over time, both to cover its initial outlays and to help relieve the general tax burden.

Large enterprises, that is those with over 100 employees, will be converted to worker cooperatives. At present most of these companies are in the hands of stockholders, individuals or institutions who are not interested in either the company or the workers of that company, but rather in its quarterly returns.

Treason from greed

If these returns are not sufficient then the stock will be sold to a new set of 'owners' who are similarly motivated by short-term profit. If it is thought that more money could be made by closing down a factory, firing all its employees and moving the plant to Mexico or Taiwan, then this is done, with no concern for the long-term interests of the nation or for the interests of the workers. This is how the US, for example, lost its consumer electronics industry and its steel industry to foreign competition. And this why the capitalists want the free flow of money, goods and people across international borders, the so-called 'New World Order'.

In this way they can plunder a country and then move on with their money, investing it wherever they get the highest return, without regard to racial or national loyalty; after all, the central myth of capitalism says that if everyone follows the path of his own self-interest then everything works out best in the end — by some unseen mechanism that Adam Smith dubbed 'the Invisible Hand'! And this system does work, for the *elite*, as the wealthy have all the cards in the game of individualism, but the race and nation eventually pay the

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FRANK MARTELL offers a blue-print for the future nationalist economy

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ultimate price. Once the financial *elite* (much of it impeccably Anglo-Saxon) had plundered Britain, turning class against class in a struggle that undermined not only national unity but social cooperation and the work ethic itself, it shifted its wealth, beginning in the 1920s, to greener fields, first in the US, then in Canada and Australia. Britain's rapid decline from the most prosperous to one of the poorest of European countries in less than a century was not an accident; it resulted from the betrayal of the country by its leaders in their pursuit of ever greater personal profit and power.

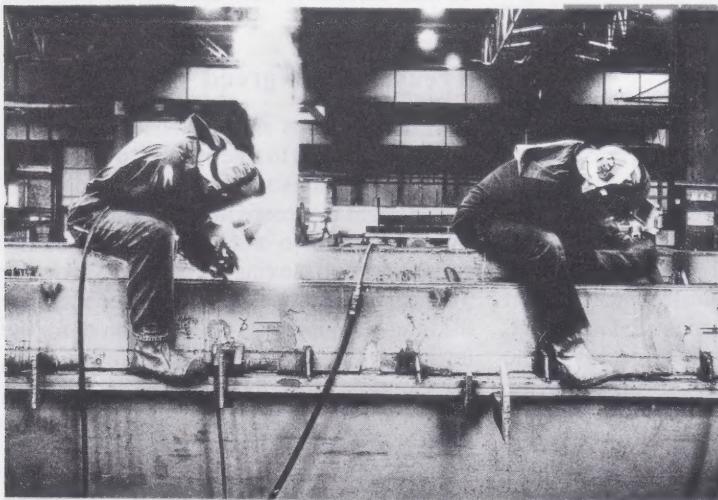
Now the capitalists want the right to shift their profit, power and themselves freely across all borders so as to continue to pursue the maximum return and to escape the social and national destruction they leave in their wake. And this is why, when we take back control of our own destiny, they must be denied the ownership of our large companies and be limited each to the ownership of one small company, with under 100 employees.

The motivation of the typical worker is very different from that of the typical plutocrat. If politically well-led by an honest and self-

conventional capitalist company, the opinion of the employee is usually not solicited and, where it is, it is studiously ignored. For example, Ford Motors institutes only one per cent of the suggestions it receives from its workers, whereas Nissan Motors (where full-employment is guaranteed and workers share in the profits of the company through a bonus system) institutes sixty-six per cent of its employee suggestions. You can judge for yourselves which of the two sets of workers is more likely to work hard and work smart for their company.

Motivation

In sum, the workers (who, naturally, include managers) who are close to the business and strongly motivated by personal interest which goes beyond a weekly pay packet, are a better choice than a clever stock manipulator to elect the board of directors, which board then selects the executive officers of the company. This is proven by the track record of employee-owned companies in the US which have done remarkably well, despite the fact that they are usually enterprises that have failed under capitalist management and are then sold to the



sacrificing leadership, the former sees himself as part of the nation, whereas the latter sees himself as something special — distinct from and superior to the masses and thus deserving of all the prerogatives and privileges that his wealth bestows upon him. If the plutocrat did not see himself as above and beyond, then he could not psychologically rationalise why he should have an easy life with so much and the ordinary man should have a hard life with so little. Thus, generally speaking, the more one has, the weaker grow his psychological ties to his people and the nation, and the less he can be trusted to do the right thing for the whole.

Moreover, the worker knows better than anyone else what goes on on the shop floor and knows before anyone else if changes need to be made, or what can be done to improve efficiency. The clerk who deals with customers on a daily basis knows better than anyone else what the customer is thinking. Yet, in the

workers who think they can turn things around (and are often correct in this.)

In terms of structure, each full-time worker in a co-operative will receive one non-transferable share of common stock, allowing him one vote for the board of directors and entitling him to a percentage of the yearly dividends declared by the board of directors. So, for example, if there are 100 employees, then each is entitled to 1 per cent of the declared dividend, and if there are 200 employees then each is entitled to 0.5 per cent of the declared dividend.

In order to avoid the exploitation of part-time employees, who usually work without benefits or employment protection, part-time workers will also receive partial shares in proportion to the amount of time they work and will also be entitled to a share of the dividend. For example, if a man works 20 hours per week then he will receive a half

share of common stock. Part-time work will be especially encouraged for mothers such that they can arrive at the workplace after the children are in school and be back home before the children return from school. The board of directors will determine how many full-and part-time employees the management may hire. Furthermore, no employee may be fired without the consent of the board of directors; and if an employee is dismissed (or dies) then his share of common stock must be redeemed at the going concern value of the company as established by an outside auditor provided by the government. This will give workers a measure of protection from the ebb and flow of internal company politics, allowing them to speak more freely than they otherwise would. The board of directors will also determine how many bonds and shares of non-voting preferred stock the company will issue to raise money for ongoing operations or future investment.

Once an entrepreneur approaches the point where he has 100 employees, he must then decide whether he wishes to hire that 100th worker and convert the company to a co-operative, or to maintain his workforce below this level and maintain his ownership. Should he decide on the former, the new worker cooperative will purchase the company from him in regular monthly installments over a period of 25 years at a going concern value established by an outside auditor. He could then continue to work for the co-operative as a salaried manager, start a new company, work for another firm, or work for the government as a small business administrator, or retire.

Human nature dictates that few of the younger ones will choose the last option. The ideal would be for these businessmen to start new companies as this is what they do best. Government investment capital will be made readily available for such proven entrepreneurs, while the media would be encouraged to give them public recognition for their outstanding contribution to national prosperity. We certainly do not want to kill initiative by denying the talented the status and acclaim that is their due.

No uniformity

The third sector of the economy will consist of government-operated businesses. Here there will be no uniformity, due to the wide variety of businesses, except that all the officers of these industries will be educated and trained in the government's Academy of Economics, which will teach its cadets the principles and practices of business, finance, management and economic policy. The secret of a successful economy in the modern world lies in the application of science and technology to economic affairs, the education and empowerment of those with managerial talent, and the unity of management and labour in actual business practice. For decades now, the

Japanese in particular have combined these factors more effectively in their management doctrines and business practices than the British and Americans, largely because their social order is still essentially nationalist, allowing for better cooperation between workers and managers, and allowing for greater authority and freedom of manoeuvre on the part of business leaders.

The key to these advanced management doctrines lies in getting the ordinary employee to identify with the company as his protector and benefactor; the worker will then invest his time, effort and ideas in the company to a far greater extent than in the typical hierarchical capitalist enterprise where the management is trying to get as much work out of the employee with as little pay as possible, and the employee is trying to do as little work for as much pay as possible.

Good management doctrine demands that the worker be trained to be flexible, and to be retrainable above all things, so that the workers and the company can adapt to constantly changing circumstances. Training and retraining for multiple roles and giving the worker more input into management decisions not only demonstrates trust in the worker, it also relieves the deadening effect of workplace boredom that eventually undermines morale and effectiveness.

Chiefs of staff

The best of the officers of the Academy of Economics will gain practical experience in the running of government businesses and will then go on to high-level financial and economic policy-making posts. They will comprise the chiefs of staff to the politically-appointed heads of the financial and economic ministries.

Government-run enterprises will operate at minimal levels of profit in order to provide cheap energy, transportation and communication for the benefit of private industry, but all parts of the nation will have access to the best facilities and will thereby be economically and socially integrated into the whole.

Government will also encourage and direct, if necessary, joint research and development projects amongst companies in important new areas of product creation. It will break up companies that threaten monopoly or oligopoly, as competition is what drives the efficiency of the free market and is what keeps prices down. The government will also protect the national economy with various tariffs and trade barriers, so that we can become self-

sufficient and end our dependence upon foreign trade for our prosperity.

Such protectionism worked well for America and Germany in the second half of the nineteenth century when these countries were trying to shield their infant industries from being undercut by foreign (primarily British) competition. Japan's trade barriers were key to its rise to the status of economic giant in the past few decades, though the Japanese have become altogether too dependent on foreign trade. As a result, they now find their domestic policies being dictated by the US, which has, for instance, demanded that Japan open its borders to foreign workers (particularly from the Philippines).

The government will also subsidise pure scientific research through the universities, and will control or direct the exploration and development of the seas and of space. Such exploration is in the nature of our kind. The Chinese and Japanese will move into space for fear of being left behind, but such ventures, along with pure science are — for good or bad — our birthright.

The greatest challenge

As Whites, we cannot resist the temptation and challenge of the unknown. "It is better to know where to go and not know how, than to know how to go and not know where," says the black protagonist to his white enemy (played by Marlon Brando) in the stunning film *Burn*, succinctly summing up the difference between the two races. We will go to the stars because we can and because we must, and government largesse and co-ordination will be required for this gigantic adventure. The Mongoloid races will tag along for the ride because they also have the necessary ability; but, as the Western-trained Japanese scientist Leo Esaki recently worried to the press:-

"The spirit of science started with the Greek natural philosophers, Democritus, or the mathematicians, Pythagorus and Archimedes. They enjoyed the knowledge itself. But that kind of science doesn't exist in the Orient. Science is not part of Japanese culture."

Which brings up one further necessary reform. Our inventors — and white inventors are by far the most creative in the world — must be freed from the present tyranny of the conventional patent system. It is quite common, indeed the norm, for small inventors and developers to be cheated out of the profits engendered by their ideas by large corporations which regularly peruse patent office records for inventions they can steal and use. The theft

is done by adding modifications to the wanted design and claiming that the concept was derived independently. Then the original inventor is worn down in long and complex litigation by expensive patent lawyers.

As a result, many inventors are reluctant even to patent their ideas, hoping to raise the development capital on their own. This is usually a pipedream, so valuable ideas are lost or needlessly delayed. The solution is simple: The inventor registers his patent and, if that idea is used in a later product (regardless of knowledge of the patent) the inventor is awarded a royalty for each item sold by the selling company. Thus marketable ideas would immediately be converted into products, with the inventor getting a fair return — say 1 per cent of the selling price — which would not be so burdensome as to discourage development and production.

Three different options

Under the nationalist economic system outlined above, the ordinary worker would have three different types of employment available. If he wants security, then working for a government-run business would be most appealing. Individuals interested in the challenge of playing an active role in the management of a company would find work in a co-operative more suitable. If, on the other hand, a worker prefers the atmosphere of the small workplace, or wants to gain experience in this area preparatory to seeking venture capital to start a new business, then working for an entrepreneur would be the best bet.

Such variety would allow workers to move, through both good and bad experiences, towards the type of employment for which they are best suited, creating greater job satisfaction than is the norm at present. Even more important, this system will release the energy and creativity of those who have little prospect of achievement and recognition under the present capitalist monopoly: the worker committed to his enterprise, the small entrepreneur and the inventor.

While there would still be plenty of scope for people who are happy simply to draw a fair day's wage for a fair day's work, the general tone of economic life would be set by the greatly increased proportion of the population with an active stake in their workplace. Thus, by curbing capitalism, with its proletarianisation and class war, we would restore the greatest incentives to work, productivity and responsibility: well-distributed private property in the means of production, and genuine national unity.

OBITUARIES. Spearhead was greatly saddened to hear of the deaths of Commander Andrew Fountaine and veteran nationalist Eddie Adamson of Blackburn. Full obituaries for both men will appear shortly.

U.F.C. — a correction. Contrary to the notice in our last issue, we are informed that the mail order operation U.F.C. has no connection with the magazine *NSWW*, and that the proprietors of U.F.C. were not in any way responsible for that magazine's comments on the BNP.

CANDOUR. British views letter, founded in 1953 by A.K. Chesterton to defend national sovereignty against the menace of international finance. Subscription: UK £15 per year; Overseas £20 per year; USA \$30 per year. Forest House, Liss Forest, Hants, GU33 7DD.

ALAN WATLING looks at the factors which spark great political changes and concludes that racial nationalists are

BACKING A WINNER

WILL this country ever see a nationalist government? This question arose at a BNP social which I attended recently in Croydon. I answered ‘yes’ and, having given the matter further thought since, still answer ‘yes’. There are two main reasons for my confidence; two reasons which every nationalist should understand.

The first is that when I talk to ordinary people — in the street, in a pub, at work or wherever — their views always seem so close to those of the BNP that it’s almost uncanny. Having said that, of course, they don’t know it yet and, even when they do, it is likely that they would only back us in decisive numbers if a major crisis was to befall them. Still, with New Labour in power to dismantle the Welfare State and complete the globalisation of the economy, such times of uncertainty, hardship and disillusionment are bounding towards us.

The second reason that I feel we are on the right track is the constant gunning for us by the political police, the controlled media and politicians. Aware of our enormous potential popular appeal, they feel forced to take a variety of repressive measures against us. G.K. Chesterton understood the nature of their system when he warned that: “Just as it was the mark of the old tyranny to stretch the law, so it will be the mark of the new tyranny to make a law that can be stretched.” This sums up perfectly our present Race Laws.

Insights into the future

These factors clearly suggest that rapid and far reaching political change is on the cards, and this conclusion is strengthened by a study of popular revolts and revolutionary coups in history. If we know the sort of things which have sparked off great social and political upheavals in the past, we have a model of change which can give invaluable insights into the future.

Karl Marx believed that the key lay in certain immutable ‘historical laws’, and was convinced that history must inevitably follow a predestined pattern. Announcing that history was therefore ‘scientific’, Marx boldly made predictions for the future. As each of these was proved wrong, his followers have produced various explanations for things not going according to plan. All but the hardiest True Believers have now conceded defeat. The last one hundred years have proved that Marx was wrong in claiming that there is such a thing as ‘historical law’. To claim that history is a science is fraudulent; but, having said that, it is possible to pick out certain trends and

situations which tend to give rise to revolutionary upheavals.

Political agitation is one thing which can lead to change, but it is noticeable that all political movements which succeed do so partly through tapping in to widely-held, pre-existing cultural beliefs or *motifs*, and moving them in their own direction. An example of this in the British nationalist context is the way in which, from the early 1970s to the present day, white racialist groups have, as the liberals and multi-racialists complain, ‘hi-jacked’ the Union Jack to the point that wearing it as a badge is generally seen as an indication of active involvement in the NF in the ’70s and ’80s, and the BNP today.

While political organisations do not create culture, they can — indeed must — take advantage of it. Aldous Huxley summed the position up as follows:-

“Propaganda gives force and direction to the successive movements of popular feeling, but it does not do much to create these movements. The propagandist is a man who canalises an already existing stream. In a land where there is no water he digs in vain.”

So the first prerequisite for a political landslide is the creation of a new force which is able to mobilise widely-held grievances, beliefs and aspirations against an old order which has lost the faith of the people. Yet such circumstances may exist for many years without anything happening. The force may be ready, and the people may be ready to be moved, and yet nothing may happen. Why? Because there must also be a *catalyst*, something which sets things in motion, sparks a revolution. Sometimes it is something big, such as a lost war; but it has also often been something very small — a group of women throwing things at a preacher, an arrest, or even a simple misunderstanding.

Grievances and catalysts

To illustrate this, let’s take a brief look at two great upheavals of the past, both of which show how old grievances fester until a catalyst turns discontent into action.

In 1497, the Cornish rose in rebellion, sending a massive, ragtag army from the most westerly tip of England all the way to London, only to be defeated at Blackheath. Their challenge to the existing order was crushed. But the important question for us is not why were they beaten, but why did they rise?

The Cornish (‘West Welsh’) had been under English rule since King Athelstan had conquered them in 930 A.D. But, although subjugated, they were not submerged. The Cornish retained their own ethnic, linguistic and cultural identity. Most importantly, they clung to a national myth — the notion that, one day, King Arthur, the Once and Future King, would return and defeat the Saxon invaders. For some hundreds of years, the Cornish identity was slowly eroded, and more and more people ceased to speak the old language, a Celtic tongue closely related to Welsh and Breton. Then, towards the end of the medieval era, perhaps in response to the bewildering social and economic changes and tensions associated with the decline of feudalism, there came a cultural revival. This was spearheaded by the writing and popularising of plays spoken only in Cornish. These were known as the *Cornish Ordinalia*.

Long struggle

This radical cultural development inevitably produced a matching political expression, particularly when the English state was torn apart by the Wars of the Roses. The early years of this long dynastic struggle saw the Welsh make a nearly successful bid for independence, something which revived memories of the old prophesy that the Celts would eventually have their day. Henry Tudor played on this sentiment, tracing his descent and claim to the throne back to King Arthur, contrasting this with the French lineage of Richard III. When Henry launched his successful bid for the English Crown by sailing with a Breton force to South Wales, the combination of events with Merlin’s ancient prophesies aroused near millennial expectations in Cornwall. Yet within twelve years of Henry’s victory at Bosworth Field, the Cornish were marching on London. This was one of the most drastic swings in popular mood in British history, so why did it occur?

In return for the backing of Cornwall, Henry granted extensive favours to the Cornish nobility, many of whom promptly moved to London or renounced their old identity, seeing greater potential for personal advancement by hitching their fortunes to the rising star of now pacified England. As a result, a gap opened up between rulers and ruled. While he rewarded the gentry, Henry did nothing to fulfill the hopes of the ordinary Cornish. In fact, it quickly became clear that their culture and language were regarded as a threat to the unity of the realm, and that the new Tudor dynasty

Cornish rebels pour across the Tamar on their way to London in 1497



intended to stamp them out. This produced enormous resentment. Having flexed their muscles for Henry, the Cornish were now ready to use them against him. The catalyst came in 1496, when the king decreed the end of the tinning rights of Cornish miners. Within weeks, the entire county was up in arms and the Cornish host poured over the Tamar to shake the throne. Even after their defeat and brutal suppression, the Cornish revolted on two other occasions in the next 150 years — once ostensibly to defend the Catholic faith, and once because of the threat which its revival posed to Protestantism.

The second great change we will examine is the Bolshevik 'Revolution' in Russia in 1917. This cataclysm can be traced back to the time of Tsar Alexander II, when the growing influence of Western ideas caused the Tsar to bring an end to serfdom. The peasants were suddenly free, but the land was still largely in the hands of the aristocracy and the merchants, who very often were not even Russian. The spread of liberal social, political and economic concepts fatally undermined autocratic rule, with writers such as Tolstoy starting to have a major cultural effect on the Russian intelligentsia. It became *chic* for Russia's rich kids to be Marxist revolutionaries.

Too late

Such factors produced a society which was ripe for revolution, a factor recognised by wise Ministers such as Stolypin, who embarked on a massive programme of land reform, intended to give the peasants their own private holdings, thereby co-opting them to the defence of a modernised version of the old order. Unfortunately for Russia, a catalyst for revolutionary change appeared before the reforms could take full effect.

A warning was provided in 1905, when the Russians became the first European nation to be defeated by non-whites when their navy and army were hammered by the Japanese. As tensions rose, the Tsar managed to keep the lid on things by placating the Russian intelligentsia and nouveau riches by giving them a talking shop in the shape of the Duma, the Russian

parliament. With the war over, the moment of danger seemed to have passed, until the outbreak of a far bigger conflict, World War One. Nicholas II now made a fatal mistake, by taking over personal control of Russia's armed forces on 6th August 1915. From that moment on, defeat after defeat was blamed directly on the Tsar.

Even Lenin, for all his supposed revolutionary genius, could not see what was about to happen in his own country. In a lecture he gave to a tiny audience which didn't even fill a small room in his Zurich hideaway, Lenin spoke in January 1917 on the subject of the possibility of revolution in Russia. After rushing through his short talk, he ended with the statement "we old folks may not live to see the decisive battles of the coming revolution." Yet, within a month, a soldiers' and sailors' mutiny had sparked the February revolution and ended the century's-long rule of the tsars.

A Social Democrat, Alexander Kerensky, became the new head of state and, fatefully, kept Russia in the war. Over the next few months, hundreds of Bolshevik agitators returned to Russia, some with Lenin in the famous sealed train across Germany, others on ocean liners from New York. With more military setbacks and the early onset of a hard winter, the troops listened eagerly to their calls for immediate peace, and rebelled once more. In just eight months, the Bolsheviks went from being a small, scattered group of exiles, led by a doubter who believed that there might be no revolution in his lifetime, to being the rulers of Russia.

Although the two examples examined here ended in massive bloodshed, this is not an inevitable accompaniment of revolution. The so-called 'Civil Rights' movement in America during the 1960s, for instance, was sparked off by the refusal of a black woman to leave a seat she had taken in the white section of the bus as the black section was already full. When she was thrown off the bus, the Communist-led Civil Rights agitators were handed a propaganda gift. The bus boycott which resulted started the process

which became the Second Reconstruction of the South, and is set at present to end in the dispossession of white Americans of the land which their forebears built. A more drastic change is hard to imagine, yet it has been achieved, so far, with fewer gunshots than may be heard in Washington DC, within a few blocks of the White House, on any typical Saturday night.

More peaceful still was the collapse of Communism in East Germany. With their unworkable system collapsing throughout the Eastern Bloc, and steadily growing demonstrations in various cities, the bosses of the DDR concluded that they could defuse the situation and cling on to power by promising to lift travel restrictions to the West at some unspecified time in the future. Unfortunately for them, the party flunky charged with reading the statement out at an official press conference was only handed the first of two pages. This gave the promise of freedom of movement, but the all-important proviso that this would be at some time in the future, when circumstances were right, was on the second, missing, sheet. The amazed journalists promptly rushed off to submit their copy to the closely-controlled media, which publicised the announcement as it had come across at the press conference. Within hours, huge crowds of East Berliners were heading west, pushing past guards who would have shot them the day before but now looked on without clear orders, or who were happy to join in the party anyway. The entire Communist state, with its brutal and all-pervasive apparatus of repression, disintegrated without a shot being fired.

Unpredictable opportunities

Of course, in both these cases there were well-organised political forces agitating for change, but the things which gave them their chance to mobilise mass support were unpredictable flukes. Thus the American 'Civil Rights' revolution was sparked off when a woman wanted to sit down on a bus, while the Wall came down because a bureaucratic mistake gave hundreds of thousands of East Germans the chance to visit relatives and go on the biggest shopping-spree-cum-party in history.

So we see how historic changes, though often born of bloodshed, can also come quickly and peacefully. And, however they come, they are usually unexpected. So the upheaval needed to save our race and nation might be several decades ahead, or just around the corner. We can look at certain trends and draw historical parallels, but nobody can know for sure.

So when you're out leafletting, selling party publications door-to-door, arguing politics with workmates or with people in your local area, remember that the large wheels which turn the historical world are moved by small hands. The political activist is the most important person in our movement, and in history.

Don't worry — we will win!

HARD TIMES, SOFT SOAP

DRAMATIC changes in society do not just happen. A study of the great upheavals and revolutions in history reveals that there are certain factors which combine to prepare the ground for, and then trigger off, these political and religious earthquakes.

I have examined these in past *Spearheads*, and Alan Watling's article on page 12 of this issue provides another useful angle on our understanding of the prerequisites for the external changes which must occur if racial nationalism is to emerge as the dominant force of the next century. At the same time, however, it is necessary to examine our own role in all this. It is not enough, for example, to know that history shows that a decisive majority of the population would, under certain realistically foreseeable circumstances, be prepared to support the BNP. However heartening this may be, it is not enough.

It is not even enough to work on building our 'power-winning machine'. Here too, enough has been written by John Tyndall, me, and various others, to show that the leadership of the British National Party is aware of the need to recruit and train a disciplined force of cadres. We are perfectly clear on how vital it is to build the infrastructure, raise the funds and acquire the assets to enable them to form a movement which can not only take power, but has the ability to use it well.

We know that a prerequisite for our future victory is for the majority of the population to have lost faith in the old order — and that this has already happened. We know that a prerequisite for our future victory is for millions of people from all walks of life to find that the old order is no longer able to provide the material goods and the psychological and physical security they think is their due — and that this is happening. We know that we must build an organisation capable of taking advantage of these developments.

Age of selfishness

But, for all that, there has perhaps been a certain vagueness about how we are going to "wake the British people up." This is hardly surprising, for the truth is that *a people* never "wake up", either to danger or opportunities. *People* wake up, individual people, and they do so on account of things which touch them as individuals. This has always been so, but in the atomised 'me, me' society created by liberal consumerism, it is more true than ever. Of course, idealists still exist — this magazine is proof of that — but we are the exceptions. If we are to attract the numbers needed to turn our ideals into reality, we need to target our efforts on the sections of the population most likely to be receptive, and we must be ready to answer the question "what's in it for me?" Furthermore, we must make sure that our

answer, as well as being based on our principles, is more attractive than anybody else's.

If this makes you think of a commercial for washing powder, good — because it's a competitive world out there, in the realm of ideas just as much as soap suds. It's not enough to have the best product, we have to market it as well. So forget the ideals for a few minutes, and think purely about selling them.

In any commercial advertising operation, the starting point is to identify the sections of the population most likely to be willing to buy the product. Then comes the process of designing a sales package which is likely to appeal to that target audience. Only once these things have been done do the bosses of Supersoap plc. start to worry about technical details such as training salesmen and buying advertising space. These techniques have been refined to perfection in the fifty years since capitalist marketing theorists took over from where Dr. Goebbels left off. Apart from throwing in a few lessons from sociobiology and evolutionary psychiatry, there is absolutely

NICK GRIFFIN urges us to learn from the marketing professionals

nothing we can do to improve on them. What we must do, though, is to use them.

As a matter of fact, we already do — it's instinctive in any good political organiser. The decision, for example, to concentrate on the unusually isolated and neglected Isle of Dogs was a classic example. More recently, the experimental leafletting of the Hyde Park Countryside Rally followed an agreement by the party leadership to begin to direct some effort towards exploiting the growing discontent of Middle Britain.

The success of these efforts shows that we are on the right track, but if we are to take full advantage of the enormous opportunities heading our way, it is now time to go even further. The natural ability to target elements likely to be receptive needs to be augmented by conscious decisions made in the light of the findings of marketing professionals.

A good place to start is with the four groups identified in a recent study by researchers at the University of Leeds, in conjunction with the big advertising agency Ogilvy and Mather. This was based on a survey of 8,000 adults all over Britain and was reported in *The Times* on 5th September. Since this is four times the number generally used for opinion polls, which are usually accurate to within one or two per

cent, it is safe to assume that their findings are indeed representative of the nation as a whole.

The study revealed the existence of four distinct social categories of people, defined not by their incomes or social status but by their opinions and attitudes: the powerless Resistors, the selfish, fashion-following Embracers, the liberal Pragmatists, and the old-fashioned Traditionalists.

Advertising executive Sheila Byfield pointed out that these groups cut across conventional class divisions. "Identifying them could help companies wanting to understand how consumers will react to new products and concepts."

Enormous potential support

The details on the four groups reproduced below should be both instructive and heartening to us. First, we see that the Resistors — whose potted biography, apart from the reference to television, could come out of any leftist analysis of the soil in which movements for national regeneration thrive best — are, at 36 per cent, easily the biggest bloc.

At the other end of the scale, the 15 per cent identified as Traditionalists, although generally the most contented group, can also be seen to be ideal material for a responsibly presented nationalism which stresses its support for family values, law and order and limits to the rapacity of the internationalists, whether they are polluting the oceans or throwing British workers on the dole.

Also of interest to us are the 27 per cent described as Embracers. While they are heavily swayed by fashion when it comes to lifestyle accessories, it is noteworthy that they are extremely resistant to the liberal moral conditioning which pervades the media and 'respectable' opinion. For all the years of LiveAid and BandAid, for all the guilt-complex propaganda like *Roots* and *Shoah*, two-thirds of them are still happy to admit to being totally selfish. Easily impressed by high-tech gadgets, they too would be a remarkably easy target for a slickly-presented nationalism which can give an attractive answer to their only question: "What are you going to do for me?"

Which leads us to the misnamed 'Pragmatists', overwhelmingly old liberals whining in a new bottle. Another way of looking at them is that they are easily-moulded conformists, since a glance at their 'opinions' show them to be nothing more than the recycled slogans of the *Guardian* and Radio Four. But since they comprise less than a quarter of the population, and since quite a few of them were probably only parroting the things they felt they were expected to say, let's leave them to Messrs. Blair, Pantdown and Vague.

That leaves us with 78 per cent of the population with attitudes and opinions which

make them potentially receptive to our message. This is a good fact to wave in the faces of those 'retired' nationalists who excuse their inactivity by claiming that "it's too late" or "the British people have given up."

But knowing that there are groups to whom we *can* appeal is not enough; there's no point knowing that the sea is full of fish and having the right fishing tackle, unless you put some effort into finding the right bait for the kind of fish you wish to catch. We've got to work out a programme which *will* appeal, which is relevant, and which answers the needs (which are by no means exclusively material), not of a mythical 'people', but of the individuals who make up our possible target groups.

Returning for a moment to our three segments of the population, very few of the openly selfish Embracers will risk their careers, their wallets full of plastic and their laptops to give us the time of day at the present. They are bandwagon material, the sort who will jump on board when it starts to look as though we're getting somewhere. At that point many of them will begin to eye the private offices and perks of their politically-appointed bosses and see distinct personal advantage in siding with us. Until that time, the only Embracers we can hope to win over are the ones whose access to home computers and the Internet makes them identify with technology and futurist ideas, but who, either because of youth or

globalisation, have not yet gained — or have lost — the status and material success to which they believe their knowledge entitles them. We can bring these people into our orbit through the Internet, through youth music cults, and through schools, but to try to reach them through conventional public propaganda is a waste of time until we are widely recognised as potential contenders for power.

Neglected and victimised

So, for the time being, our targets are the Resistors and the Traditionalists. Fortunately both groups are easily found in huge numbers. Resistors abound in the council estates where, according to the figures released by the Employment Policy Institute on September 17th, a staggering half of all households are without a full-time worker. Their children make up the vast majority of the neglected and victimised white youngsters who, according to a University of London report published two days earlier, have responded to the liberal mania for 'anti-racist education' in schools by concluding that non-whites are favoured by teachers and authority generally, and by becoming even more 'racist' than their parents.

As for Traditionalists, they will be found in the working class white flight areas on the edges of our cities, in market towns and on the growing number of demonstrations held by and for the long-silent interest groups of Middle Britain.

Knowing where these people are, the challenge is to create and communicate a programme which is designed to apply our principles to their benefit.

For different reasons, both groups feel ignored and powerless, so we must show them not only that we are listening to them, but that we will give them a voice in the society we will build. Both groups feel excluded from, and despised by, the liberal establishment, we must show them that there is a force which stands up for their interests and their values, and so give them confidence to do the same.

Small shopkeepers and miners, office clerks and steelworkers, many typical members from both groups have learnt the hard way about the economic and social havoc wreaked by monopoly capitalism and globalisation. Approached from different angles, our economic principles can be translated into practical proposals which are as attractive to Traditionalists as to Resistors, as much a lifeline to the self-employed as the unemployed.

Either as beneficiaries or out of concern for others, both groups firmly support the ideas of the welfare state and manufacturing industry. Since both New Labour and the Tories are united in their determination to do away with these things, we must pick the shield of the genuinely poor and disadvantaged out of the mud into which New Labour has tossed it, and

become their champion. While the sickly dependency culture of the sponger and the social worker are no loss at all, we must produce and publicise realistic proposals for national, community and individual self-respect and self-reliance, coupled with an effective safety net for those who are genuinely unable to help themselves.

We need to set out with the conscious intention of deliberately and methodically building a constituency of people who support us not by way of protest against the old parties but out of positive recognition that we are there for them. There are two sides to this. The first, the theoretical aspect, has already been mentioned: our programme must speak to and for them. In this regard, it is hoped that internal debates such as those likely to be raised by the articles by Chris Cronshaw and Frank Martell elsewhere in this issue will help to clarify precisely what we intend to offer. But words are cheap, so our targets need to see action from us to back them up.

Sinking local roots

Unfortunately, this brings us to uncharted waters. So effective was the cradle-to-grave provision by the nanny-state in the brief decades of post-war debt-financed prosperity that the idea of organising your own day centre for pensioners when council cuts close down the existing one seems outlandish. But why should it? It only needs a room, heat, light, tea, a hot meal and a bingo-caller. The thought of taking a bunch of white kids who can't go to the black-dominated youth club away for a day at the beach seems crazy. But why should it? It only calls for a minibus, a barbecue and a football and a couple of older, political, lads to keep them amused and in order. The concept of setting up a mobile fruit and veg round to sell good quality, fresh produce in an area served only by expensive Asian corner shops seems ludicrous. But why should it? It only needs an old van, some leaflets and call to a wholesaler in *Yellow Pages*.

Of course, however simple such ideas may be, they are unfamiliar. Perhaps that makes them daunting, but, there again, so is the idea of not winning. And we won't start to win, regularly, convincingly and irreversibly, until we do many such things and thereby sink deep roots among the people we seek to represent. It was a lesson which was learnt in years gone by everybody from the early Labour party to the NSDAP. That it remains true today is proven by the advances of parties as varied as Sinn Fein, with its network of advice centres, and the *Front National*, with its own trade unions and its soup kitchens.

Will the British National Party adopt the same ideas? That's up to you, for effective grass-roots politics is all about local activists taking the initiative to deal with problems and opportunities in their own community. Such tactics cannot be imposed from on high, they have to grow naturally on the ground. And you must sow the seeds.

THE RESISTORS

The Resistors, who represent the single largest group in society, 36 per cent, are the least happy with their lot, believing that life has passed them by. Most have a sense of powerlessness about their lives, are prejudiced against homosexuals, dis-

'like anything foreign and are uncharitable. They have low self-esteem and do not care what happens abroad, as long as Britain is all right. More than half of them said they would be lost without television, and 30 per cent have a strong belief in horoscopes.'

THE EMBRACERS

At the other end of the scale from Resistors are the Embracers, who represent 27 per cent of society. They are the successors to Yuppies. Most are young professionals who have embraced new technology enthusiastically and like to be seen with the latest and most fashionable mobile phone or laptop computer. They have the lowest level of social conscience. Only one third of them think it is their responsibility to help people worse off than themselves.

THE PRAGMATISTS

Pragmatists, who make up 22 per cent of society, have a strong social conscience and are likely to become actively involved in helping others. They do not treat new technology as a fashion accessory, as do the Embracers, but as a tool

that can make their lives easier. More than 77 per cent of them think that people watch too much television and most have liberal views about the media. They are concerned about screen violence but have few objections to nudity.

THE TRADITIONALISTS

Finally, the researchers have identified the most content group, the Traditionalists, who represent 15 per cent of society but who seem to be a dying breed. They believe strongly in helping others with 85 per cent believing that it is everyone's responsibility to put something back into the community, and 63 per cent thinking they should help people worse off than themselves. While they have no fear of new technology, they will use it only if it is useful to them. They are the most likely to uphold old-fashioned values and one in five attends church regularly.

THE TWO SIDES OF THE DEMOCRATIC COIN

CHRIS CRONSHAW examines the range of democratic political systems and proposes a renewal of British democracy

THE DEBATE in *Spearhead's* letters column following Nick Griffin's article on 'Democracy and British Freedom' has raised several valuable points. In his letter (*Spearhead* 342), Sylvester Fox asks an important question, one about which we must be clear if our party is to make the most of the undoubtedly opportunity which now presents itself to us in the post-communist political arena, an opportunity neatly summed up by Mr. Tanner last month.

Mr. Fox points out the ambiguity of the term 'democracy', and advises caution with the use of a term whose general connotation is deemed to be desirable, but one which also shields widespread corruption and misgovernment, since the existence of democracy does not presuppose the existence of mechanisms by which political *elites* can be made regularly accountable to the public.

The shelves of Western libraries groan under the weight of work devoted to democratic theory, so it would be rather optimistic of me to attempt to put even part of this into a nutshell in the space of one short article, but I believe one particular perspective can help illuminate the way ahead in this contentious area. Let me make it clear from the outset that I do believe, for a number of reasons, that we should use the term 'democracy', and hopefully I will be able to dispel some of the fears of Sylvester and like-minded Party activists and supporters about this. The epochal nature of contemporary political history has opened up some genuine opportunities for the BNP, if we are willing to adapt to the new political climate.

Learning from Labour

In the most recent BBC political history of the Labour Party, Tony Blair astutely summed up the reason behind Labour's long term in opposition: "Society changed, and the Labour Party didn't." The lesson to be learned from Labour's 18 years in political no-man's land is clear and relevant to all parties struggling for power: that your ideology — the set of political action-related ideas with which you appeal to the electorate — must reflect the realities and seek to address the problems of the here and now as they are widely experienced by the people at large. The racial nationalist principles which underlie our

ideology and policies must, of course, remain inviolate, but principle without power is worthless vanity.

Just as changes in society forced change on the Labour party, so we are now living in a very different political climate from that which faced our party in the 1980s. This fundamental sea-change has flowed directly from the collapse of the Eastern European communist projects. Although providing global capitalism with a huge shot in the arm, the end of communism has also precipitated the rise of cultural nationalism, a popular opposition to the homogenising tendencies of globalism, and this almost certainly defines the ground for the political battle of the 21st century.

New battlelines

In a now famous article in *The Atlantic*, Benjamin Barber christened these opposing sides 'McWorld' and 'Jihad' — the forces of huge worldwide corporations seeking to export their cultural norms to every corner of the globe, opposed by those at the grass roots whose desire to maintain a particular identity is now viewed in the terms of securing cultural survival. The battle has evolved into a matter of cultural (and, in the case of the white nations, racial) life or death.

In the context of a Europe which has been freed from the yoke of communism only to face an equally oppressive cultural imperialism, the idea of people-led democracy has been replenished and transformed, replacing the discredited creed of collectivism and authoritarianism: democracy is the new redemptive force in politics. This is why democracy must play a central role in our ideology. We routinely claim that the vast majority of people are in basic agreement of our core values. If so, we must put our money where our mouth is and entrust them with real political power.

There are many angles from which to assess the meaning of democracy, but for our purposes, let us imagine a scale of one to five, number one being the participatory democratic assemblies of Athens or the famous organic community of Rousseau's *Social Contract*, to the Schumpertian model of democracy at the opposite end of the scale, where *elites* are entrusted to rule with little or no accountability from a citizenry who possess (and value) the freedom to do other things with their time.

My central contention is rooted in the philosopher Michael Oakeshott's insight into the nature of European politics, an insight which has recently been applied to the study of democracy itself. Oakeshott argued that



Yet another demonstration. The yawning gap between the Eurocracy and ordinary people is adding to the 'democratic deficit' which nationalists must both exploit and correct

the business of politics functions on a fulcrum, balanced between two opposite political outlooks, which he termed "faith" and "scepticism".

For disciples of the politics of faith, the political process is (or should be) geared towards the creation of the perfect society. From this perspective, the possibilities of politics are endless. As such, politics is viewed as a means of popular salvation or redemption, and democratic government is perceived and valued as a powerful instrument through which this can be achieved.

On the other hand, the politics of scepticism is deeply distrustful of such sentiments. Here, politics is given a much more modest role in the scheme of things. Rather than fundamentally changing society, politics is viewed merely as a means of solving conflict without violence and upholding the rule of law. The emphasis here is on limiting power and, in doing so, discouraging popular support for 'dangerously' radical political projects.

Two faces of democracy

What makes Oakeshott's distinction so important for our purposes is the insight it offers into the nature of democracy itself. For democracy, too, offers both redemptive and sceptical faces. Democracy as redemption offers the notion that government is 'of the people, for the people and by the people'. Democracy as scepticism tells us that this system is merely the most effective way of resolving conflict without recourse to civil war or repression. Although this latter feature may not strike us as being particularly salient in mainland Britain, it is notably appreciated in those nations where the bullet has been discarded in favour of the ballot.

The crucial thing to recognise is that a modern democratic state cannot realistically function without combining *both* sides of the democratic coin. Trying to rule a country simply on the basis of the 'voice of the people' overlooks the fact that democracy is one form of government among many. Although in principle sovereignty may lie with the people, the inescapable fact is that government, whether democratic or not, involves coercion and administration by institutions, the balancing of competing interests and other similar limits on power. Even the citizens of Rousseau's utopian community were ruled according to the edicts of the General Will and the processes of its formation.

However, the other extreme, the Schumpeterian model, is equally implausible. For it is an inescapable fact that democracy, at the same time as being a system of government, is also a political ideal. Democracy remains *the* repository of our belief that a better world can be brought about by the actions of sensible, committed citizens working within the democratic process. There is decisive empirical evidence to show that democratic political systems without sufficient contestation or channels of communication

and accountability inevitably degenerate into corruption and wholesale wastage of public resources, leaving the system particularly vulnerable to so-called 'populist' challenges from the grass roots.

It is in this area that the role of elections becomes vital. It's no coincidence that an election, particularly a general election, is trumpeted as being a process of democratic renewal, for as well as re-allocating power in a peaceful way, elections also inject a certain amount of Oakeshott's 'faith' into the political system. Therefore, it seems that democracy's sceptical side needs something of the redemptive faith, if only occasionally, in order to maintain a sense of legitimacy.

On our scale of one to five, then, neither of the extreme models of democracy can survive, since they both lack the element of the other required to provide the necessary balance. Working democracies range from the sceptical and highly unaccountable British model, around four on the scale, to very accountable systems of government which provide real scope for public participation and which, as a result, foster the idea of democracy as a redemptive ideal. Perhaps the best example of the latter is the federal system of Switzerland, around number two on the scale.

The tattered left

Now, a brief historical perspective: for as long as we have enjoyed mass suffrage in Western Europe, it was always socialism, a form of economic democracy, that offered this idea of democratic redemption through politics. But today, the doctrines of the radical democratic left lie in tatters, and the political battleground of the 21st century points to a renewal of the politics of redemption along the lines I mentioned earlier: identity, community and democracy.

Despite the experience of socialist experiments, there is mounting evidence that the demand for redemption through politics is as strong as ever. That evidence comes from Europe, Canada and Australia, where grassroots movements are challenging the established parties, revealing them as corrupt, appallingly *elitist*, criminally wasteful of

public resources and undemocratic. These movements virtually all call for the renewal of participatory democracy, for an accountable political system, for protection of local communities and for the preservation of indigenous identities.

Hopefully, the reader can now grasp the importance of our position on this highly topical debate. I believe that it is of the utmost importance for the party to begin to communicate the redemptive faith of democracy within a realistic framework of political action.

Empowerment of the British

We must declare our aim: to construct a new model of British democracy, stressing the empowerment of the average British citizen to protect his or her cultural identity in the face of global pressures and conniving internationalist politicians. On our numerical scale, we must aim to progress from four to two — nothing less than a wholesale revival of citizenship, civic virtue and a democratic, largely self-policing society.

To sum up, Western democracy has been shorn of its emancipatory potential by the 'progressive' politics of scepticism. Despite electoral rhetoric to the contrary, the big three British parties see democracy as nothing more than horsetrading. They offer nothing but a grey menu of pragmatism, carefully-chosen focus groups and damage-limitation on the torn fabric of our disunited society.

There is a yawning political gap between the established *elites* and those on the ground who want to see change. Politics does not tolerate a vacuum, and the BNP must embrace the idea of grass-roots democracy quickly and decisively. A truly historic opportunity awaits our decision.

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The Welling Club is a special group which exists to help raise money for the British National Party. Membership is open to all persons, whether or not BNP members, willing to contribute £20 each month to the party's national funds.

Welling Club members are sent regular bulletins informing them of the progress in achieving various important BNP targets which is being made with the help of their donations. They are also entitled to attend, free of charge, an annual club dinner addressed by the BNP Chairman.

Those wishing to join the Welling Club should apply, sending their initial £20 contribution (made out to the 'British National Party'), to:
PO Box 117, Welling, Kent, DA16 3DW

IDEALS AT BAY

IAN BUCKLEY concludes his study of author and activist Henry Williamson

HENRY Williamson did not remain the dreamer of Devon. Living in an intensely political era, the idealist could not avoid political involvement, whatever the personal cost.

In common with many others, he had looked to the newly-elected Labour government of May 1929 to bring about the social reforms necessary to create a 'land fit for heroes.' Conditions, however, worsened and the Labour government continued the old failed policies established by the Conservatives, prompting the resignation of a young Labour minister named Sir Oswald Mosley. Mosley was to appear in the later volumes of *The Chronicle of Ancient Sunlight* as Sir Hereward Birkin, leading the desperate fight against international finance and national decay. Williamson was immensely stirred by Mosley's resignation speech:-

"Phillip read on, 'If that effort is not made, we may soon come to a crisis, to a real crisis. I do not fear that so much, for this reason: that in a crisis this nation is at its best. This people knows how to handle a crisis; it cools their heads and steels their nerves. What I fear much more than a sudden crisis is a long, slow crumbling through the years until we sink to the level of a Spain, a gradual paralysis beneath which all the vigour and energy of this country will succumb. That is a far more dangerous thing, and far more likely to happen unless some effort is made. If the effort is made, how relatively easily can disaster be averted.'"

(*The Phoenix Generation*)

H.W.'s personal and literary life continued to develop. By the early thirties he was married to Loetitia, always a calming influence on her husband, and became the father of five children: Windles, John, Robert, Richard and Margaret. More volumes of nature books, such as *The Lone Swallows*, *The Linhay on the Downs* and *The Village Book*, established his reputation as the successor to W.H. Hudson and Richard Jefferies. Also published around this time was *The Patriot's Progress*, the story of a simple soldier's experiences in the First World War. Arnold Bennett praised this work as one of the most searing indictments of modern war ever written.

Throughout the first half of 1935, Henry worked on *Salar the Salmon*, a tale that followed the life of an Atlantic salmon from

birth to "the darkness that awaits even the sun in heaven." *Salar*, though it has some similarities to *Tarka the Otter*, has a deeper vein of pessimism than the earlier book. After finishing the book in August 1935, he received an invitation from his friend John Heygate to join him in Germany and visit Nuremberg during the *Reichsparteitag*:

"They passed: group after group, banner after banner, Hitler standing in his car a few yards from where I had insinuated myself among his *Schutz Staffel*: they let me through when I smiled at them. I have thought that Hitler might never have come to power had the radio not been invented. The Idea of renaissance brought a living personality to every man and girl and youth of this nation. The radio is sensitive to personality. Any pretentiousness, nervousness, insincerity, or fear is immediately magnified for the listener. Without radio Hitler would be dead by now, exhausted, burnt out, beating in vain against what Arnold Bennett called *le bloc*.... The dilemma of any resurgent industrial nation is that a high standard of living for all must be paid for by exports, to get currency, to buy the necessary raw materials and food which the country cannot grow for all its people; or wither again to a lower condition than that from which it arose. But in Great Britain we have every raw material in the Empire, and hundreds of millions of many races all requiring our industrial products. Yet we are gummed up by a financial idea out of date since the beginning of the war in 1914. British influence, otherwise rule, extends to nearly a fifth of the surface of the earth. The new way has been shown by Birkin; but the old way clings to power."

(*The Phoenix Generation*)

Williamson was to be much criticised for his admiration of Hitler. But David Lloyd George, the Duke of Windsor, George Bernard Shaw, Labour leader George Lansbury and even Churchill also praised Hitler's early achievements in bringing back Germany's self-respect after the hopelessness of the corrupt Weimar Republic.

In a smaller way, Henry Williamson himself wanted to do something to revive the nation. Furthermore, he was drained by writing and felt the need for a new challenge and for hard physical labour. Farming was in a bad way during the Depression: the life of rural England was being destroyed by 'usurial moneyed interests' and cheap foreign imports. He left

Devon in 1936 and moved to Norfolk, to try to renovate a semi-derelict farm of 235 acres at Stiffkey. His personal library was very bulky to move, so he left many books to the new University of Exeter — which sadly, though typically — has not seen fit to commemorate H.W. to date.

Old Castle Farm, Stiffkey, was in a worse state than Williamson had expected, and the family took up residence in a habitable large granary while he did the building work on the farm, assisted by Loetitia's brother Sam and two labourers. The granary was the scene of many meetings with H.W.'s friends, including the film star Robert Donat and the painter Alfred Munnings. During the first year at the Norfolk farm, Henry Williamson joined the BUF. He had first met Sir Oswald Mosley sometime earlier at Lady Downe's house near the Norfolk coast. In 1938 he attended a meeting of 200 people addressed by Mosley at the Corn Hall, Kings Lynn:-

"The platform was empty but for a table with a glass and jug of water. Against the wall behind was draped a large Union Jack reaching almost to the roof. Without warning the tall figure with a slight limp walked out of the door beside the platform. Immediately the floor of the hall seemed to rise with many people on their feet, waving arms in salute, and cheering. Phillip turned round to watch them. Their faces were alight with happiness. Birkin climbed on the platform, smiling and acknowledging their cheers

"The speaker began by saying quietly that the Covenent elected by the people must have the power to rule. That was denied them at present, because Parliament did not rule. The Money Power behind Parliament ruled. What did the Imperial Socialist Party intend to do when it came to power by the will of the people?

"The first thing it would do would be to pass an emergency measure to prohibit capital going abroad. Then all foreign holdings, gradually, would be realized, and the money brought back in sterling, to Britain. This would be done gradually, in accord with the rise of new productivity at home. Britain would withdraw from World Trade — which meant International Finance — and have a ring fence of sterling around Britain and Empire. Every raw material needed for modern industrial civilisation was lying in the Empire. These raw materials would be brought to Britain, to be returned as manufactured goods. Thus Britain would have no price-cutting competition to drag down the living standards



Williamson's Nature was very definitely red in tooth and claw. Above: Sea eagle

of the people. The genius of the people, the work capacity of the people would create the new wealth by which to acquire the raw materials of the Empire. But what was stopping them doing it? International finance, which exploited where it saw the biggest profit.

"Britons were enslaved. For a thousand years unconquered by any foe without they had been subdued by the enemy within.

"Birkin ended in a frenzy of appeal, calling on them to believe that what their fathers had died for in Europe a generation before was not only possible, but indeed inevitable if they would themselves move out of the twilight of an obsolescent economic system into the sun and the truth of national resurgence. For while they hesitated, divided among themselves, the more they would continue to be subdued by forces which, in the end, would bring about their ruin, and the loss of that Empire for which their forebears had striven in the glory and faith of Britain everlasting."

(*The Phoenix Generation*)

Henry himself spoke at several meetings of the BUF in North Norfolk, but was disappointed by the indifferent response from the public:-

"The system miscalled democracy, we cried, which every capitalist newspaper praised, was a financial dictatorship: and it was the direct cause of sixteen millions of British people being permanently undernourished, in Sir John Orr's statistics, and unless it were changed many of those sixteen million might soon be fighting on foreign battlefields, for the very system which produced the malnutrition, the slums, the slow decline of agriculture, the sullen class conflict, the mental fear of the majority of people. Only the flint-and-brick walls sent the echoes of our words back to us."

(*The Story of a Norfolk Farm*)

As war approached, Williamson became unpopular in the village. Local gossips claimed he was in league with the Germans and that the building of bridges and metalling of roads on his farm was in preparation for invasion. Some even thought that the skylight tiles in his studio were signals for the *Luftwaffe*. He

compounded the damage by carving the Flash and Circle of British Union on the rendering of his farmhouse — where it can still be seen.

In the last hours of peace, on 1st September 1939, Henry met Mosley in London and explained his wild idea of flying to Germany to see Hitler personally and to plead against war. When it came to nothing, he returned to Norfolk, where Old Castle Farm was soon visited by the police, accompanied by a couple of civilian MI5 agents.

They first searched the farm outbuildings, examining the concrete bridges over the dykes. The police then moved on to the farmhouse, searching cupboards and drawers for maps and papers. After reading his diaries and correspondence, they left, removing many papers. Although not imprisoned under the 18b regulation, Henry Williamson was placed under a restriction order, whose conditions amounted to virtual house arrest. He was forbidden to move more than 3 miles from his home, not allowed to use the telephone or even take his children to school.

The Story of a Norfolk Farm, published in 1941, is a long, passionate and entertaining account of his farming experiences over this period. He was also instrumental in getting the poems of a young RAF pilot named James Farrar printed. When Farrar was killed in 1944, Henry became his literary executor.

But though he generously helped young writers, H.W.'s own reading public was small — his views on the war had finished his mass readership. From now onwards he was to be classed as a 'highly controversial' writer, just as were Hamsun, Celine and Pound. In spite of these troubles, Henry Williamson continued to produce excellent works. In 1947 *The Phasian Bird* was published, a moving tale of Norfolk rural life during the Second World War, which should be read in conjunction with *The Story of a Norfolk Farm*:

"The stranger stared at the stockman, then he said, 'I like this place. I'm going to try and buy the farm. I'm going to learn to be a farmer. I want to work with my body, in order to think

naturally. Everyone I know says farming is finished in England. Their ideas are finished, but they don't know it — yet.' The stockman gave him a steady look. Then cryptically, out of the corner of his mouth while looking at nothing and as though addressing no-one, he murmured, 'Mind they don't do yer, they all spit in one pot.' He would say no more, but strode away."

(*The Phasian Bird*)

Henry returned to Devon in the post-war years and spent much time writing in a simple hut at Ox's Cross on Exmoor. He was now at work on his *magnum opus*, *The Chronicle of Ancient Sunlight*. Unbelievably, the first volume, *The Dark Lantern*, was rejected by several publishers before being published by Macdonald and Co in 1951. *The Chronicle* was completed by *The Gale of the World*, the 15th volume, in 1969. In its finished form *The Chronicle* was an amazing survey of British personal and public life over the first half of the twentieth century, with Williamson as the lightly-disguised Phillip Maddison.

The old man's creative urge continue to burn into old age; he would often write for hours on end, going without food or sleep. He completed his last book *The Scanderoon*, the tale of a pigeon, in 1972. Also in that year, he wrote and narrated a BBC2 TV documentary, *Our Vanishing Hedgerows*. The naturalist Gerald Durrell, who was working on the film version of *Tarka the Otter*, wrote to Harold Wilson in the mid-seventies suggesting that Henry Williamson should be given a knighthood for his eightieth birthday. No honour was forthcoming — Henry's association with Sir Oswald Mosley was not forgiven. He went into a rapid decline from this moment onwards and died on the 13th August 1977. For ourselves we can only join him in the hope and the vow that:-

"The international Money Power, which would send our unemployed to die on the battlefields of Central Europe for the very system which keeps them on the dole in Britain, will be broken."

Remember the BNP in your will!

We wish all our readers a long life, but none of us can stay on this earth for ever. Have you ever thought about how you can help the cause when you are gone?

The British National Party has benefitted immensely from a few of its supporters remembering the party in their wills. In most cases the money has been invested so as to guarantee the party a regular income, rather than being spent all in one go.

Why not become one of these benefactors yourself? Whatever you do, make sure you do not die intestate and so let your estate go to prop up the anti-British Establishment!

It is natural that if you have a family you should wish to provide for them, but nevertheless you may well like to set aside something for the good cause as well. If, on the other hand, you have no next of kin, there is all the more reason for ensuring that the Cause gets something by which to remember you.

If you require any advice on this matter, please ring or write in and we will be pleased to help.

SPOILS OF WAR

A CONCRETE jungle seething with violence, mongrelisation, corruption and perversion. A paranoid, insecure state in the hands of the vile and in the pockets of financiers. Our plight today is no accident, but the inevitable result of the defeat of ethical European Socialism in 1945. Once we had embarked upon a total war against Germany and her allies and sympathisers in every nation in Europe, it was unavoidable that the victors would reject everything the vanquished had stood for — good as well as bad. To have done otherwise would have rendered the terrible sacrifices of the war pointless. This is not to say that the defeated were saints, far from it; but, in hindsight, it can be said that we allowed ourselves to be manoeuvred into a position where we threw the baby out with the bathwater.

Before 1933, Germany under the Weimar Republic was sickening in its decadence. It was a den of vice, with women engaging in acts of bestiality for public entertainment, a massive drugs problem and child prostitution on a similar scale to modern Russia.

The mentality which set that agenda, before the ethical patriot element came and cleared up this filth, is now setting up the Weimar 'culture' again all over the world. Distinctive, natural cultures and traditional ways of life are being deliberately killed off. 'McWorld' is Weimar writ large. The consolation is that, when the process goes far enough to spark a reaction, the backlash against the internationalists will be global as well.

Let us examine some of the most morally repulsive developments of the last fifty years. The family is rapidly breaking down, with marriage coming to be seen as abnormal. Single parents and temporary couplings are becoming the norm. White people — particularly the more intelligent — are increasingly childless, either by choice or through the economic necessity imposed by the rigours of globalisation.

Perversion promoted

The promotion of homosexuality has gone into overdrive. There have been loud debates about queers in the clergy, and clamourings to reduce further the age of consent for homosexual acts to sixteen. Even that is only one more step down the road to total lack of restraint: Paedophilia — more accurately described as child molestation — is on the unofficial agenda for legalisation in the name of freedom of choice for children. In the meantime, practising homosexuals are now officially allowed to be scout leaders.

Homosexual triumphalism is already rearing its ugly head. Immediately after this

summer's disgusting 'Gay Pride' demonstration by 250,000 on Clapham Common, some of the queer spokesmen called for non-queers to be banned from such events in future. The truth is that militant homosexuals never wanted 'equality' with the normal majority, for they consider themselves superior. They refer contemptuously to the rest of us as 'breeders' and artificially promote their own kind with the 'jobs for the boys' tricks once associated with other minorities.

The power of the 'pink pound' encourages big business to pandér to the homosexual lobby. On 10th August 1997, for example, in an article entitled 'The Pink Pound Powers Gay House Boom', the *Sunday Times* reported that: "Scores of housing developments specially adapted for homosexual residents are being built across Britain." One of the biggest developments is in Manchester, where "a 40 ft poster of Mr Gay UK — wearing nothing but a hard hat and a strategically placed toolbox — will be unveiled to help sell

ELLEN STRACHAN returns with a critical look at the development of modern 'morality'

93 new apartments, costing an average of £100,000 each, next to the Bridgewater Canal in the city centre."

Queers get better mortgage deals than everyone else, because banks and building societies consider that, because they have no children, they are less likely to default due to financial difficulties. The *Sunday Times* quoted Ivan Massow, a financial adviser who specialises in mortgages for gays and lesbians, as saying that: "There is a much higher proportion of well-paid professional people among gays."

With more Labour cabinet members coming out of the closet, it is becoming evident that this minority is every bit as insidious as several other self-chosen groups which have also wormed their ways into positions of power out of all proportion to their numbers or constructive abilities. The situation is made even worse by the fact that such groups instinctively recognise other minorities as allies.

The rise of queer power is nowhere more evident than in the media. Passionate kisses between same-sex couples have become *de rigueur* on TV soaps. Personally, my family doesn't have a television; £90 a year for a

license to be indoctrinated is a bit steep. Having a TV is akin to having a pro-homosexual, pro-multiracial agitator in the living room. If it had legs, you wouldn't let it in the front door.

The other media are just as bad. The homosexual as hero is the next, inevitable development on the big screen, becoming as widespread in a few years as the (unthinkable only a few decades ago) negro hero is today. We have already had a film where Julie Walters played the mother of a young boy whose father is queer and goes to live with his male lover. The homosexual couple are portrayed as gentle and loving, while the mother's new boyfriend is a nasty piece of work. So the boy ends up living with the queers, who protect him by standing up against the evil, wife-beating heterosexual. I haven't actually seen the film, but I heard about it on Radio Four's *Kaleidoscope* arts programme, itself presented by the homosexual Paul Gambaccini.

Exact opposite

And, from now on, overseeing all this is a new Ministry of Culture, headed by the blatantly homosexual Chris Smith. It would have to be; degeneracy has to reign supreme, for in everything we must be the exact opposite of the values promoted by the European revolutionaries, including many of our own greatest cultural figures, of the 1930s.

This is also why we have no composers, artists, architects and similar culture-bearers of the calibre of the old masters. The talent is still there, but the few brave souls who still dare to exhibit it are denounced by teachers and art critics as 'chocolate boxy' and 'retro'. The art critics, overwhelmingly non-European or homosexual, will not promote anything which gives the slightest hint that it might have been approved of during the era of counter-revolution which preceded World War Two.

The same attitude extends to all sorts of subjects. Drug abuse is promoted, even as vote-grabbing politicians make half-hearted noises about drugs being a bad thing. Tony Blair announces that he wants a 'drugs tsar', someone who will tackle the problem head on. But, only days before, he had held a party at Number 10 for a gaggle of pop stars and actors who flaunt their drugs habits as something on a par with a morning cup of tea. As with all health issues, it is a case of those in power saying what ordinary folk want to hear at election time, then doing the opposite. If they really wanted to stop drug abuse, irresponsible promiscuity and junk food/couch potato lifestyles, they would have to

tackle things very differently. They would have to promote images of health in the media, they would have to exalt the fit over the unfit, beauty over ugliness. All of which would be seen, quite rightly, as eerily similar to the values of our enemies in the last war, which would beg the dangerous question, why did we really fight it? No, there is no chance of real 'health fascism' here!

The fact that the latter term has been coined at all illustrates the way in which liberal buzzwords such as 'fascist', 'nazi' and 'racist' have become the worst possible political insult, hurled indiscriminately against anything seen as being in opposition to the politically correct line. As a result, everyone in public life goes out of their way to avoid attitudes or images which could bring down such opprobrium on their heads. Thus British Airways, worried by the 'nationalistic' overtones of the Union Jack on their plane tail fins, eagerly dropped it in favour of 'ethnic' patterns designed in the main to conjure up images of primitive tribes which never even invented the wheel, let alone the jet engine.

Another, related, tendency which has also been in the news recently is the process of 'dumbing down', a policy and phrase which originated in America, but is now being exported all over the world. It is the simplification of anything slightly complicated for the growing number of short-attention span morons in our society. Books, lessons, TV programmes and so on are all brought down so as to be easily accessible to the lowest level of intellect possible.

In the USA, lecturers cannot use words unfamiliar to students and expect them to expand their vocabularies to match. Instead, they must use a limited phraseology of common understanding. To ask students to learn by using a dictionary is angrily denounced as, among other things, 'cultural fascism'. Closely related is the idea that Blacks should not be expected to learn correct English but should be allowed to use a sloppy, inaccurate and limited slang, dignified by the name 'ebonics' (a fusion of 'ebony' and 'phonics').

Getting worse in Britain

Things have not sunk so low in Britain yet, although the record number of poorly-educated students passing examinations in our schools has raised concern that those exams are being 'dumbed down'. Certainly, employers and university lecturers believe that this is the case. Again, this is no accident: examinations, by their very nature, are discriminatory, and discrimination, or judgement, is the basis of both 'racism' and 'fascism'. If everybody is 'equal', what need is there for qualifications? A basic training course with no form of test at the end would suffice. Hence the GVNQs (General National Vocational Qualifications) brought in under the last government are courses without any critical assessment. This is not an aberration, it is just another step on the road to disintegration which we took when

A crass campaign

MANY of those campaigning to lower the homosexual age of consent to 16 are sincere and really do see it as an issue of equality and human rights.

But this is not just about allowing 16 and 17-year-olds to kiss and cuddle with members of their own sex. To put it bluntly, it would give grown men the legal right to bugger schoolboys.

The odious Peter Tatchell (above) wants the age brought down still further to 14.

Tony Blair is said to be sympathetic to those campaigning for 16. Before it becomes law he might like to apply his own Euan Test.

How would he feel if he came home in a couple of years to find his son in bed with someone like Lord Boothby? Or, worse, Peter Tatchell?



Even though it is a logical consequence of their own position, sections of the media are becoming concerned by the relentless promotion of perversion.

Above: comment in the Daily Mail

we flattened the cities of those who, whatever their other faults, had made a conscious decision to put quality before quantity.

The same is true of pride in folk and nation. Our opponents in the last war were noted for this, so how could the victors do anything other than turn against it? Hence our children are taught shame for the history of our race, and are left in ignorance of the achievements of our forebears. The defeated enemy idealised the free peasant and the family farm, so our rulers — for all their claims to politically correct environmentalism — have devastated the countryside and the rural way of life by encouraging capitalist agribusiness and urban sprawl, now primarily intended to meet the 'need' for four million extra homes for the rapidly increasing number of single households and Chinese immigrants.

Finally, we come to eugenics and race. Genetic engineering is even now only in its infancy, and the general public is hopeful that it will lead to the possibility of curing genetic defects by altering genes. Yet powerful voices within the medical establishment argue that these genetically altered, healthy people should not be able to pass on their new genotype to their offspring. They freely admit that this is not because they are cautious about possibly

harmful consequences — if that concerned them they would be much less ready to transplant human organs grown in animals, with all the risks of devastatingly lethal viruses making the species jump to humans. No, the actual reason given for preventing the inheritance of engineered healthy genes is that it is too reminiscent of Germany after 1933. They say that people must be born with unpleasant defects, because to stop this would set us on the slippery slope to breeding 'designer babies', who would inevitably be chosen for health, intelligence and beauty. Shades of the 'Master Race'? Far better, say the liberal medics, to have a relentlessly degenerating and ultimately doomed population of medically dependent cretins; at least they keep the doctors in business!

Unthinkable

Not for very long though. In Germany today, births are dropping by 2 per cent every year. The trend points to effectively no Germans at all being born in fifty years time. Italy is given ninety years and Britain 120 years. Chancellor Kohl has said that each major EU country needs ten million immigrants by 2010, otherwise there will be no-one to look after the huge numbers of elderly Europeans who couldn't be bothered, or couldn't afford, to have children. The obvious solution — to take steps to raise the white birthrate, and especially that of the best elements in our population — seems to be unthinkable to politicians raised to follow the path we took during WW2; so they plot and scheme to overcome public opposition to more coloured immigration instead.

Why are our political leaders and intelligentsia so determined to take us down the road to degradation, environmental collapse and racial suicide? Because to do otherwise would mean admitting that many of the values we fought to destroy all those years ago were natural, healthy and right. When we broke the European revolutionaries, we broke our own values with them. When we rejected the ideals of men like T. S. Eliot, Ezra Pound and Henry Williamson, we turned our backs on the sun and life, turned our faces towards darkness and death. And if people realised that, it would upset the best laid plans of the internationalists.

SPEARHEAD SUPPORT FUND

Income from the sales of our magazine is not enough to cover production and administrative costs. We therefore rely on regular donations from our supporters so that we may remain solvent.

Because of the controversial nature of the opinions expressed in these columns, it is impossible to induce wholesale distributors to handle our magazine. Hence our need for additional financial support.

Please send all contributions to: Spearhead, c/o PO Box 117, Welling, Kent DA16 3DW. Please note that receipts are not normally sent for donations of less than £10 unless specifically requested, in which case an SAE would be much appreciated. Thank you.



The Editor
 'Spearhead'
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 Kent DA16 3DW

SIR: The new BNP leaflet, 'Theme Park Britain', is long since due. Our countryside is not a playground for middle class urbanites, but the place where rural folk live and work.

Not only is the British countryside being killed and turned into a sterile theme park by politically correct townies, but it is being choked by the European Union and the Government's lemming-like commitment to international free trade. Two local examples of this devastation immediately spring to mind. First, I have just witnessed a 100 acre orchard — renowned for its Coxes, Spartans and Bramleys — grubbed up and converted into a featureless prairie, in order to make way for cheaper, inferior, imported apples. Second, it has been mooted that the local Bernard Matthews turkey factory may have to close and relocate in Eastern Europe, since the meagre local wages are considered to be 'uncompetitive.'

As they'd say locally: "It's a rum ol' do when a Suffolk bor can't pluck turkeys!" Clearly, free trade has proven to be just as much a disaster in our rural backwaters as it has in our industrial heartlands.

MALVERN TIPPING,
 Framlingham, Suffolk

SIR: Spearhead readers (especially new BNP recruits) will find much of value in a recently published book: *The Race Gallery: The Return of Racial Science* by Marek Cohn, published by Vintage last year at £7.99. Although written from an impeccably liberal perspective — and hence available from high street bookshops — its thesis is that "racism cannot be countered by ignoring the undoubted scientific evidence about race and intelligence, or the evidence confirming the physical differences between races." In other words, the book takes racial science seriously, rather than simply ignoring or ridiculing it.

In the course of its argument, it reviews the work of all the main writers, including Carleton Coon, John Baker, Arthur Jensen, J. P. Rushton and Richard Lynn. For those new to racial science (and perhaps still a little wary of it) this book provides an ideal primer, which leads logically on to the more robust material available from the BNP Book Service.

The appearance of *The Race Gallery* is further evidence of the way in which the

egalitarians and environmentalists are in headlong intellectual retreat, a cultural and ideological shift which will lead inevitably to parallel political developments in the future.

PETER REES,
 Sheffield, Yorks.

SIR: Please find enclosed a donation of £40 for the Carlile Two Defence Fund.

As a Frenchman myself, I was interested, and quite amused, by James Thurgood's article about the French. I agree with most of it, particularly what he says about the French point of view on our 'liberation' by British and American troops in 1944: there is an official version of the facts, which is thrust on us (and you) by the mass media of this system, but which does not square with what happened in reality. I am always irritated by Hollywood 'war films' which depict the German soldier as a brute, a criminal or a moron. All things he was certainly not!

I cannot agree with James Thurgood when he says that British education does not teach people to speak quietly, leave streets and cafes tidy, and so on. This remark applies much more to the French! I am sorry to say that the general behaviour of at least 60 per cent of my fellow countrymen is a complete disgrace, especially when driving a car. I prefer to drive in Britain, even on busy motorways, than anywhere in France. People on your side of the Channel are more polite, more friendly and less egotistical, it is as simple as that.

As for drunkenness, I think this little failing is something you share with most Northern European peoples, but it does not diminish in the slightest the other virtues of these peoples; every rose has its thorn! Even in France, statistics show that cases of drink-driving, for instance, are much more common in the North than in the South. That said, I admit that this sort of conduct is still aggravated, and fostered, by the overall feeling of idleness in today's society.

JEAN-LOUIS PESTEIL,
 France

SIR: Sylvia Noble is to be congratulated on her efforts to highlight the disgusting, alien practice of kosher and halal ritual slaughter of sheep and cattle. I hope that all Spearhead readers will follow her advice, as I have, and write to the EU Agriculture Commissioner, Franz Fischler, urging that this mediaeval and cruel practice be outlawed.

Tony Blair and Co. are, of course, under the control of the Zionist cabal, but we must all let him know of our disgust at his craven cowardice on this, the key issue of animal welfare.

JAMES BURNES
 Altrincham, Cheshire

SIR: There is much to be welcomed in recent political developments in Britain. Labour's election landslide has weakened the two-party system, a major element in ensuring the permanence of the status quo. Party loyalty and talk about a 'wasted vote' will not now be the obstacles to new political movements which they always were in the past.

The unprecedented weakness of the Tories is also promising shift away from cosy two-party government, and offers great opportunities for political newcomers. Attempts to create a radical, racially-conscious movement have all been hampered by the pseudo-populism of a strong and respected so-called 'conservative' party. This has always been a sticking point for nationalist movements in Britain, as in post-war Germany.

For all its faults, New Labour has brought a welcome shift of emphasis away from the fetishism of parliamentary rule (Enoch Powell's Achilles Heel) and towards the notion of direct 'appeals to the people' and the use of referenda. Another very significant change is that, for the first time in a general election this century, corruption in political life was a more important issue than class loyalty.

Another double-edged sword is Blair's raising of expectations about good education and zero tolerance of crime. Previously, the media had encouraged the vague notion that street crime and rotten schooling were somehow 'inevitable', part of a development which could perhaps be halted, but not reversed. Finally, Labour's moves on devolution will raise awkward questions of identity and public financing, especially among the English.

In short, New Labour's very success provides an opening for a new force, which combines the opposition of Middle England to the 'Hampstead elite' with the bitterness which Labour-voting city dwellers will feel when today's relative prosperity runs dry and New Labour fails to fulfill the enormous expectations it has raised about crime, accountability, jobs and education.

MICHAEL WALKER
 Editor, *The Scorpion*,
 Germany

SIR: Whenever an opportunity arises in conversations at this time of year, I refer to the "Notting Hill nightmare." This is to do my bit to balance the bogus enthusiasm for the 'carnival' generated by the entire media, particularly the TV and radio.

Once again it was reported as being 'peaceful'. Little said about the near fatal shooting of a French visitor, five serious stabbings, the victims of CS gas spray treated at Moorfields Hospital, or the white man found battered to death there after the last night of multi-cultural harmony. M. F. INGRAMS,
 Orpington, Kent

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AGRICOLA and GERMANIA (Tacitus). £6.99. The great Roman historian describes our Celtic and German ancestors in about 100 AD. Two books in one volume. This ed. 1970, 175pp.

AMERICA'S DECLINE: THE EDUCATION OF A CONSERVATIVE (Prof. Revilo P. Oliver) £4.50. A collection of articles and reviews on various aspects of the collapse of modern civilisation. 1981, 375pp.

ANGLO-SAXONS, THE (ed Campbell) £15.00.

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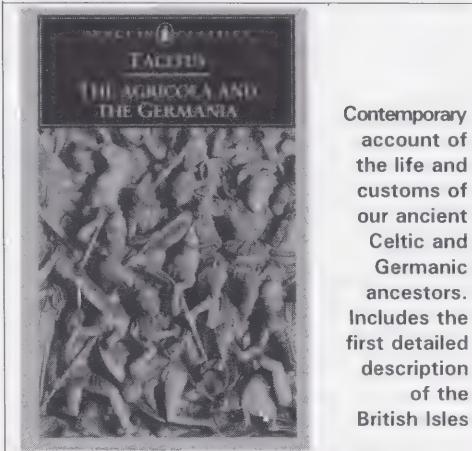
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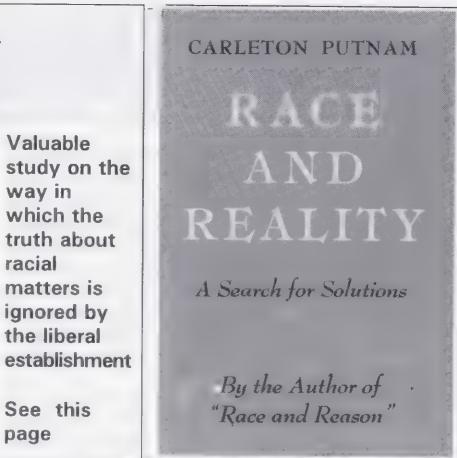
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NOT QUIET ON THE WESTERN FRONT

WHILE the post-election work of converting enquiries into new members and turning members into activists is continuing all over Britain, the action reports submitted to *Spearhead* last month showed that the western side of the country is positively buzzing with BNP activity.

● **NORTHERN IRELAND** A BNP delegation from East London paid a whirlwind visit to see for themselves the tail-end of the loyalist marching season and to strengthen the links between British nationalists on the mainland and Ulster loyalists.

The BNP group were met by the producers of the *True Brit* newsheet and immediately taken on a tour of North and West Belfast. They saw at first hand the remains of burnt-out Unionist homes and Orange halls — the results of a wave of anti-British ethnic cleansing. Needless to say, the controlled media have ignored these outrages, focusing only on the retaliatory action taken by young loyalists, who are thereby wrongly portrayed as the aggressors.

The group then toured the republican Falls Road area, where the British Government has already abdicated its responsibility to govern this part of the United Kingdom. Here too, the media are playing their part, particularly by ignoring the fact that army and police patrols are under orders not to interfere with IRA activity, with the result that soldiers have to walk away from roadblocks manned by republican thugs brandishing pistols and automatic rifles.

After a social arranged for the BNP delegation in staunchly loyalist East Belfast, the party moved on to Roselawn Cemetery,

where floral tributes were placed at the graveside of loyalist politician George Seawright. George, an uncompromising and intelligent fighter against the sell-out of the British people of Ulster, was shot in the back of the head by republicans in 1987. The wreath-laying ceremony was a very moving moment for all those in attendance.

Then it was off to Portadown, where the BNP men were shown along the traditional route taken by local Orangemen on their annual Sunday church service parade to Drumcree. From there, the party moved on to Ballymena in County Antrim, to see for themselves a typical Orange church parade, similar to the one which passes briefly along Portadown's Garvagh Road, to the feigned outrage of the republican bigots who have 'ethnically cleansed' the once mixed estate at the side of the route.

Contrary to the media image of these Sunday parades as a display of 'triumphant bigotry', they all commence with a religious service and the bands play nothing but hymn music for the entire walk. Wreaths are laid at the local war memorial in honour of Ulster's dead in two world wars (who, of course, included many loyal Catholics as well as Protestants), following which there is another service before the parade returns to the Orange hall. The BNP group saw that there is no 'hatred' in any of this, just an honourable and proud display of a people's love of their distinctive local culture and British heritage.

The BNP delegation enjoyed one more memorable occasion before boarding the plane home; a further social in Belfast, which included meetings with key loyalist activists, who briefed them on various aspects of the current situation in Ulster. All in all, a hectic

but very memorable and worthwhile visit, which left the Londoners determined to return in the not too distant future. In particular, it looks likely that BNP activists will revive the British nationalist tradition of teaming up with their Ulster comrades for a monster paper sale in Belfast on the next Twelfth of July.

● **CORNWALL** BNP activists from Bristol and London joined with local Cornish supporters for a Day of Action in the fishing port of Newlyn on August Bank Holiday.

Local fishermen are up in arms at the way the New Labour Government sold them out at the Amsterdam summit, and is now forcing them to take a cut of more than 30 per cent in the fish they can catch. Meanwhile, foreign quota-hoppers, mainly Spaniards sailing under a British flag of convenience, are decimating fish stocks. The BNP activity aimed to show anti-EU, patriotic fishermen that only a British National Party Government would guarantee the rights of our own fishermen to work our waters, protected by the Royal Navy.

In the morning, the team leafleted Gwava's estate with the 'Defend Britain's Fishermen' and 'Theme Park Britain' leaflets, as well as the hard-hitting anti-paedophile leaflet produced by Bristol branch. As expected, they met with a friendly response from local residents.

The activists then moved on to the annual Newlyn fishing festival, handing out the pro-fishermen leaflets not only to local folk, but also to interested tourists from all over the UK. One local woman selling Cornish crafts approached the BNP team and took a bundle of leaflets to pass on to her friends and relatives. All-in-all, more than 3,000 leaflets

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Action in the West! Above: Paper selling team at the Newlyn fishing festival, Cornwall. The BNP had received an invitation to go from local people. Right: Front side of the leaflet distributed in Wales during the devolution campaign

were distributed. Copies of *British Nationalist* also met with an overwhelmingly positive and supportive response from fishermen, local residents and tourists.

After the day's activities had ended, the BNP activists were rewarded for their efforts by a spell in a local pub, which was decorated with Union Jacks, Cornish flags and Canadian flags — the latter flown in solidarity with the Canadians, who have taken vigorous action to defend their own fish stocks from foreign exploitation.

Later that evening, while the London team headed for home, members of the Bristol branch had a successful couple of hours visiting some of the many follow-ups received by the party in Cornwall as a result of the general election TV broadcast.

NORTHWEST Activists throughout the region have never let the dust settle in the months following the election, reports **Andrew Wearden**. There have been two days of action, one in Antrincham, where, despite bad weather, several teams leafleted and sold papers throughout the day. The other was in Southport, where a large number of *British Nationalists* were sold in glorious sunshine at the traditional loyalist parade.

Throughout the region, organisers have been busy following up the large number of enquiries generated by the election publicity. As a result, all units report a heartening influx of new members. One immediate result is that the Rochdale group is up and running again, and can be contacted via the Todmorden PO Box. Meanwhile, the dynamic Rossendale unit has expanded to cover East Lancashire, and is the process of acquiring not only its own PO Box but also a telephone/fax enquiry line.

WALES Newly recruited activists in South Wales teamed up with the ever-energetic Bristol branch to produce and distribute several thousand specially-produced BNP leaflets during the devolution referendum.

The leaflet drew attention to the way in which the Labour, LibDem, Plaid Cymru 'yes-gang', for all their talk about "making government more accountable," have consistently ignored the wishes and interests of the vast majority of the British people. On key issues — such as crime, the hand-over of power to Brussels, immigration and the destruction of our economy and jobs through globalisation — the 'yes-gang', just like the Tories, take no notice of what most people really want.

The second side of the leaflet concluded by advising electors:-

Welsh Assembly?

**Another pack of parasites.
VOTE 'NO!'**



LABOUR's proposed 'Welsh Assembly' is a con! It has got nothing to do with "making government more accountable and honest," nothing to do with "protecting the Welsh identity and our jobs," and nothing to do with 'freedom'. Just look at the reality behind the pretty slogans:-

"Accountability and honesty" — The proposed parliament would be a well-paid talking shop and jobs-for-the-boys club for Labour and Plaid Cymru time-servers; no-one else would get a look-in. It would become a retirement home for the South Wales Labour mafia, who would spend their time squabbling with the Blaids' North Wales bloc on whose pet projects should get the money left over after they'd filled their own pockets. So vote 'yes' if you want to pay even more tax to another pack of self-serving parasites.

"Protecting the Welsh identity and jobs" — That's what Plaid Cymru claim to stand for, but they've got a strange way of going about it. All the parties campaigning for the Assembly are in favour of even more immigration and of preferential treatment for ethnic minorities. And they're all committed to "economic globalisation" — a fancy way of saying that Welsh workers and companies should have to compete with foreign imports from the low-wage Far East. So vote 'yes' if you think Somali immigrants should become Welsh if they can say 'diolch' for their new council houses, and if you want your job to go to Korea.

"Freedom" — All the 'yes' campaigners are in favour of us staying in the European Union. Yet EU membership has already virtually destroyed our coal, steel and fishing industries, with farming next on the list. The Eurocrats support federalist tricks like the Assembly, not because they intend to give away power, but as a way to break up Britain and to tighten their grip on us all. It's not a stepping stone on the road to freedom, but a milestone on the motorway to a United States of Europe. The real choice isn't between Cardiff and Westminster, but between an elected all-British parliament and EU dictatorship. So vote 'yes' if you want to be ruled by Brussels, with a glorified parish council in Cardiff.

"Vote 'NO' — but don't leave it there. The answer to having the 'Yes'-gang in Westminster isn't to give them a second chance in Cardiff — it's to kick them out! Find out about the British National Party and how we're organising throughout Britain to make them take notice."

As well as leafletting in Newport and Cardiff (where the majority of the electors voted 'No'), the Welsh BNP sent copies of the leaflet, together with a hard-hitting press statement, to various papers and broadcasting stations. In addition, a second version of the leaflet, adapted for use in the Scottish Parliament vote a week earlier, was produced and sent up for use in the Glasgow area — a gesture of solidarity between Welsh and Scottish BNP activists who are all united, not only by pride in their local identities, but also in their determination to preserve the British freedom and unity for which past generations have sacrificed so much.

Election Loans Fund — £4,485.00 still needed

Thanks to a number of generous donations, a total of £1,335 was raised last month to help to repay loans made by supporters to cover a backlog of printing bills incurred in the fighting of the general election. As this issue goes to press the party has therefore reduced the outstanding amount to £4,485.

As new members are welcomed and new units established, it is clear beyond doubt that the decision to stretch the party to its utmost in order to fight its most ambitious election campaign ever was correct. The BNP is therefore not ashamed to ask for your help in clearing these remaining debts.

With the welcome and far-sighted announcement that the party will be contesting the Euro-elections in 1999, it is vital that the Election Loans Fund is brought to a successful close as quickly as possible. Please give as generously as possible.

Please make all donations payable to 'British National Party Election Loans Fund'. Please post to: c/o PO Box 117, Welling, Kent DA16 3DW. Receipts will not be sent for contributions of under £10 unless donors enclose SAE.

THE SHAME WE MUST END

IAN BUCKLEY tells a plain tale of life in Britain



Fear of crime is making life almost unbearable for millions. Left: A pensioner's ordinary terraced house with steel shutters to deter burglars. A combination of liberal economics and soft treatment of criminals has unleashed a crimewave

ON FRIDAY, 22nd August 1997, the body of a 77-year old man, William Brennan, was found in his ransacked home in the town of Ashton-in-Makerfield, Greater Manchester. Mr. Brennan was a retired miner, who had severe breathing problems as a result of pneumoconiosis caused by years of exposure to coal dust. He had been killed by burglars, who had hit him over the head with a chair. After a couple of local headlines and a mention on the evening news, the murder was promptly forgotten — just another statistic in the crime epidemic sweeping Britain, especially in its neglected and decaying former industrial areas.

31 per cent of Britons were victims of crime last year — a world record — though not one of the kind you care to boast about!

Earlier this year, I visited the town, hoping to take a look at the well-known church there. Back in 1937, Arthur Mee wrote that "the Roman Catholic church of Ashton-in-Makerfield is a splendid surprise for the pilgrim, something of which the town must be very proud." Sixty years later I found it locked and deserted, a shrine to which no pilgrim now comes.

Near the church is a Community Hall — the home of the Ashton Job Club — where I saw a large proportion of the male population of the town hunched under long strip-lights, making simultaneous applications to the same few vacancies in the local paper. In the nearby streets, weary people drifted aimlessly by, past the empty shops and little terraces with rows of burglar alarms. Not a place to linger...

... But Bill Brennan had to linger, coughing out his days in his home-town — a town, like so many others, gutted and emasculated by the free trade massacre of productive industry — until he fell victim to the thugs who, rifling his home for a few pitiful coins, ended his life. *A victim of crime, and yet another victim of the human jungle created by liberal economics.*

It doesn't have to be like that. It's too late for Bill Brennan, but British industry can be rebuilt. The next generation can have real jobs, instead of a choice between crime or wage-slave employment flipping burgers. All it takes is the political will to do away with the free trade dogma, before it does away with us.

And that's what we're going to do — but we need your help!

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